

Early English Text Society.

Extra Series, VIII.

Queene Elizabethes Achademy

(BY SIR HUMPHREY GILBERT)

A Booke of Precedence

The Ordering of a Funerall, &c.

Varying Versions of

The Good Wife, The Wise Man, &c.

Maxims, Lydgate's Order of Fools,

A Poem on Heraldry, Occleve on Lords' Men, &c.

Edited by

F. J. FURNIVALL, M.A., TRIN. HALL, CAMB.

With Essays on

Early Italian and German Books of
Courtesy

by

W. M. ROSSETTI, ESQ., & E. OSWALD, ESQ.

LONDON :

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Queene Elizabethes Academy

3. Booke of Precedence, &c.

John the Baptist

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VIII.

JOHN CHILDS AND SON, PRINTERS.

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FOREWORDS.

THIS volume is meant as a kind of small brother to our fat Babees Book of 1868. It has been produced mainly to let the reader see the very interesting account in Part II. of early Italian Courtesy books by Mr W. M. Rossetti, and the more elaborate essay on the earliest German one (by an Italian) by Mr E. Oswald. To these I have added a very short, bare sketch of the curious early French treatise on the spiritual, social, and household duties of a wife, about 1393 A.D., *Le Ménagier de Paris*, a book to be read by all readers of 'The Knight de la Tour Landry.'¹ Part II. I look on as the body of this second Babee; Part I. as its frock or coat. Still, I hope that the stuff and trimmings of the boy's garment will be found worthy of examination, as well as his eyes and legs.

The first tract in Part I., *Queene Elizabethes Academy*,² is printed, I. because it is another scheme drawn up for the same end as Sir Nicholas Bacon's for the bringing up of the Queen's wards, mentioned on pages xxii, xxiii of the Forewords to the *Babees Book*, on the authority of Mr Payne Collier, and displays more fully than my cutting-down of Mr Collier's sketch, 'the course of study of well-bred youths

¹ I hoped to have added an account from the pen of Mr F. W. Cosens, of an Early Spanish MS, in the Madrid Library, of a Mother's Instructions to her Daughter; but it will take too much time to get the MS copied, &c. Perhaps enough material for another volume on Manners and Courtesy will turn up by the time the Spanish poem is ready.

² I ask readers to correct ('of') *will*, (religion'), l. 7 of text, to '*evil*,' and cut out the comma after it.

in the early years of Elizabeth's reign'; 2. because it is an admirable scheme of Educational Reform; and 3. because the Reformer is Sir Humphrey Gilbert,¹ one of the ablest and gallantest men of the Elizabethan age. Some of my readers may know the account of him in Hakluyt; and others, that in Mr Froude's noble article in the *Westminster* on "England's Forgotten Worthies." At any rate, here is the latter, to give pleasure to all who read it:

Some two miles above the port of Dartmouth, once among the most important harbours in England, on a projecting angle of land which runs out into the river at the head of one of its most beautiful reaches, there has stood for some centuries the Manor House of Greenaway. The water runs deep all the way to it from the sea, and the largest vessels may ride with safety within a stone's throw of the windows. In the latter half of the sixteenth century there must have met, in the hall of this mansion, a party as remarkable as could have been found anywhere in England. Humfrey and Adrian Gilbert, with their half-brother, Walter Raleigh, here, when little boys, played at sailors in the reaches of Long Stream; in the summer evenings doubtless rowing down with the tide to the port, and wondering at the quaint figure-heads and carved prows of the ships which thronged it; or climbing on board, and listening, with hearts beating, to the mariners' tales of the new earth beyond the sunset. And here in later life matured men, whose boyish dreams had become heroic action, they used again to meet in the intervals of quiet, and the rock is shown underneath the house where Raleigh smoked the first tobacco. Another remarkable man, of whom we shall presently speak more closely, could not fail to have made a fourth at these meetings. A sailor boy of Sandwich, the adjoining parish, John Davis, showed early a genius which could not have escaped the eye of such neighbours, and in the atmosphere of Greenaway he learned to be as noble as the Gilberts, and as tender and delicate as Raleigh. Of this party, for the present we confine ourselves to the host and owner, Humfrey Gilbert, knighted afterwards by Elizabeth. Led by the scenes of his childhood to the sea and to sea adventures, and afterwards, as his mind unfolded, to study his profession scientifically, we find him, as soon as he was old enough to think for himself or make others listen to him, 'amending the great errors of naval sea cards, whose common fault is to make the degree of longitude in every latitude of one common bigness;' inventing instruments for taking observations, studying the form of the earth, and convincing himself that there was a north-west passage, and studying the necessities of his country, and

¹ It has Lord Burghley's endorsement on it [S^r Humf. Gilbert for an Academy of y^e wardes], but is without date. It was probably laid before the Queen about the year 1570. (Sir H. Ellis in *Archæologia*, XXI., p. 506.)

discovering the remedies for them in colonisation and extended markets for home manufactures. Gilbert was examined before the Queen's Majesty and the Privy Council, and the record of his examination he has himself left to us in a paper which he afterwards drew up, and strange enough reading it is. The most admirable conclusions stand side by side with the wildest conjectures.

Homer and Aristotle are pressed into service to prove that the ocean runs round the three old continents, and that America therefore is necessarily an island. The Gulf Stream, which he had carefully observed, eked out by a theory of the *primum mobile*, is made to demonstrate a channel to the north, corresponding to Magellan's Straits in the south, Gilbert believing, in common with almost every one of his day, that these straits were the only opening into the Pacific, and the land to the South was unbroken to the Pole. He prophesies a market in the East for our manufactured linen and calicoes :—

“The Easterns greatly prizing the same, as appeareth in Hester, where the pomp is expressed of the great King of India, Ahasuerus, who matched the coloured clothes wherewith his houses and tents were apparelled, with gold and silver, as part of his greatest treasure.”

These, and other such arguments, were the best analysis which Sir Humfrey had to offer of the spirit which he felt to be working in him. We may think what we please of them ; but we can have but one thought of the great grand words with which the memorial concludes, and they alone would explain the love which Elizabeth bore him :—

¹ “Desiring you hereafter neuer to mislike with me, for the taking in hande of any laudable and honest enterprise : for if through pleasure or idlenesse we purchase shame, the pleasure vanisheth, but the shame remaineth for euer.

“And therefore to giue me leaue without offence, alwayes to liue and die in this mind, That he is not worthy to liue at all, that for feare, or danger of death, shunneth his countries seruice and his owne honour, seeing death is ineuitable and the fame of vertue immortall. Wherefore in this behalfe, *Mutare vel timere sperno.*” ²

Two voyages which he undertook at his own cost, which shattered his fortune, and failed, as they naturally might, since inefficient help or mutiny of subordinates, or other disorders, are inevitable conditions under which more or less great men must be content to see their great thoughts mutilated by the feebleness of their instruments, did not dishearten him ; and in June 1583 a last fleet of five ships

¹ I quote the extracts from Hakluyt, instead of Mr Froude's modernized versions.

² His [Raleigh's] half-brother, Sir Humphrey Gilbert, having obtained a patent to colonize some parts of North America, he embarked in this adventure ; but meeting with a Spanish fleet, after a smart engagement, they returned without success, in 1579.—*Platt*, v. 231.

sailed from the port of Dartmouth, with commission from the queen to discover and take possession from latitude 45° to 50° North—a voyage not a little noteworthy, there being planted in the course of it the first English colony west of the Atlantic. Elizabeth had a foreboding that she would never see him again. She sent him a jewel as a last token of her favour, and she desired Raleigh to have his picture taken before he went.

The history of the voyage was written by a Mr Edward Hayes, of Dartmouth, one of the principal actors in it, and as a composition it is more remarkable for fine writing than any very commendable thought in the author. But Sir Humfrey's nature shines through the infirmity of his chronicler; and in the end, indeed, Mr Hayes himself is subdued into a better mind. He had lost money by the voyage, and we will hope his higher nature was only under a temporary eclipse. The fleet consisted (it is well to observe the ships and the size of them) of the *Delight*, 120 tons; the barque *Raleigh*, 200 tons (this ship deserted off the Land's End); the *Golden Hinde* and the *Swallow*, 40 tons each; and the *Squirrel*, which was called the frigate, 10 tons. For the uninitiated in such matters, we may add, that if in a vessel the size of the last, a member of the Yacht Club would consider that he had earned a club-room immortality, if he had ventured a run in the depth of summer from Cowes to the Channel Islands.

"We were in number in all (says Mr Hayes) about 260 men: among whom we had of euery faculty good choice, as shipwrights, masons, carpenters, smithes, and such like, requisite to such an action; also, minerall men and refiners. Besides, for solace of our people, and allurement of the Sauages, we were prouided of Musike in good variety: not omitting the least toyes, as Morris dancers, Hobby horsse[s], and May-like conceits to delight the Sauage people."

The expedition reached Newfoundland without accident. St John's was taken possession of, and a colony left there; and Sir Humfrey then set out exploring along the American coast to the south, he himself doing all the work in his little 10-ton cutter, the service being too dangerous for the larger vessels to venture on. One of these had remained at St John's. He was now accompanied only by the *Delight* and the *Golden Hinde*, and these two keeping as near the shore as they dared, he spent what remained of the summer examining every creek and bay, marking the soundings, taking the bearings of the possible harbours, and risking his life, as every hour he was obliged to risk it in such a service, in thus leading, as it were, the forlorn hope in the conquest of the New World. How dangerous it was we shall presently see. It was towards the end of August.

"The euening was faire and pleasant, yet not without token of storme to ensue, and most part of this Wednesday night like the Swanne that singeth before her death, they in the Admiral or *Delight* continued in sounding of Trumpets with Drummes and Fifes;

also winding the Cornets and Haughtboyes, and in the end of their iollitie left with the battell and ringing of dolefull knels."

Two days after came the storm; the Delight struck upon a bank, and went down in sight of the other vessels, which were unable to render her any help. Sir Humfrey's papers, among other things, were all lost in her; at the time considered by him an irreparable misfortune. But it was little matter, he was never to need them. The Golden Hinde and the Squirrel were now left alone of the five ships. The provisions were running short, and the summer season was closing. Both crews were on short allowance; and with much difficulty Sir Humfrey was prevailed upon to be satisfied for the present with what he had done, and to lay off for England.

"So vpon Saturday, in the afternoone, the 31 of August, we changed our course, and returned backe for England, at which very instant, euen in winding about, there passed along betweene vs and towards the land which we now forsooke, a very lion, to our seeming, in shape, hair, and colour; not swimming after the maner of a beast by moouing of his feete, but rather sliding vpon the water with his whole body, excepting the legs, in sight; neither yet diuing vnder and againe rising aboue the water, as the maner is of Whales, Dolphins, Tunise, Porposes, and all other fish; but confidently shewing himselfe aboue water without hiding, Notwithstanding, we presented ourselues in open view and gesture to amase him, as all creatures will be commonly at a sudden gaze and sight of men. Thus he passed along, turning his head to and fro, yawning and gaping wide, with ougly demonstration of long teeth and glaring eies; and, to bidde vs a farewell, comming right against the Hinde, he sent forth a horrible voyce, roaring or bellowing as doeth a lion, which spectacle wee all beheld so farre as we were able to discerne the same, as men prone to wonder at euery strange thing, as this doubtlesse was, to see a lion in the ocean sea, or fish in the shape of a lion. What opinion others had thereof, and chiefly the Generall himselfe, I forbeare to deliuer. But he took it for *Bonum Omen*, reioycing that he was to warre against such an enemy, if it were the deuill."

We have no doubt that he did think it was the devil; men in those days believing really that evil was more than a principle or a necessary accident, and that in all their labour for God and for right, they must make their account to have to fight with the devil in his proper person. But if we are to call it superstition, and if this were no devil in the form of a roaring lion, but a mere great seal or sea-lion, it is a more innocent superstition to impersonate so real a power, and it requires a bolder heart to rise up against it and defy it in its living terror, than to sublimate it away into a philosophical principle, and to forget to battle with it in speculating on its origin and nature. But to follow the brave Sir Humfrey, whose work of fighting with the devil was now over, and who was passing to his reward. The 2nd of September the General came on board the Golden Hinde 'to

make merry with us.' He greatly deplored the loss of his books and papers, but he was full of confidence from what he had seen, and talked with eagerness and warmth of the new expedition for the following spring. Apocryphal gold-mines still occupying the minds of Mr Hayes and others, they were persuaded that Sir Humfrey was keeping to himself some such discovery which he had secretly made, and they tried hard to extract it from him. They could make nothing, however, of his odd ironical answers, and their sorrow at the catastrophe which followed is sadly blended with disappointment that such a secret should have perished. Sir Humfrey doubtless saw America with other eyes than theirs, and gold-mines richer than California in its huge rivers and savannahs.

'Leauing the issue of this good hope [about the gold], (continues Mr Hayes), vnto God, who knoweth the trueth only, and can at his good pleasure bring the same to light, I will hasten to the end of this tragedie, which must be knit vp in the person of our Generall. And as it was God's ordinance vpon him, euen so the vehement persuasion and intreatie of his friends could nothing auaille to diuert him from a wilfull resolution of going through in his frigate; and when he was intreated by the captaine, master, and others, his well-wishers of the Hinde, not to venture in the Frigate, this was his answer—"I will not forsake my little company going homeward, with whom I have passed so many stormes and perils."'

Two-thirds of the way home, they met foul weather and terrible seas, 'breaking short and pyramid wise.' Men who had all their lives 'occupied the sea' had never seen it more outrageous. 'We had also vpon our maine-yard an apparition of a little fire by night, which seamen doe call Castor and Pollux.'

"Munday, the ninth of September, in the afternoone, the Frigate was neere cast away, oppressed by waues, yet at that time recouered, and giuing forth signes of ioy, the Generall, sitting abaft with a booke in his hand, cried out vnto vs in the Hind so oft as we did approach within hearing, "We are as neere to heauen by sea as by land," reiterating the same speech, well beseeming a souldier resolute in Iesus Christ, as I can testifie he was. The same Monday night, about twelue of the clocke or not long after, the Frigate being ahead of vs in the Golden Hinde, suddenly her lights were out, whereof as it were in a moment we lost the sight; and withall our watch cryed, the General was cast away, which was too true.

"Thus faithfully (concludes Mr Hayes, in some degree rising above himself) I have related this story, wherein may alwaies appeare though he be extinguished, some sparkes of the Knight's vertues, he remaining firme and resolute in a purpose by all pretence honest and godly as was this, to discouer, possesse, and to reduce vnto the service of God and Christian pietie, those remote and heathen Countreys of America. Such is the infinite bountie of God, who from euery euill deriueth good. For besides that fruite may growe in time of our

travelling into those Northwest lands,¹ the crosses, turmoiles, and afflictions, both in the preparation and execution of this voyage, did correct the intemperate humors which before we noted to bee in this gentleman, and made vnsauorie and lesse delightfull his other manifold vertues.

"Then as he was refined and made neerer drawing vnto the image of God, so it pleased the diuine will to resume him vnto himselfe, whither both his and euery other high and noble minde haue alwayes aspired."

Such was Sir Humfrey Gilbert; still in the prime of his years when the Atlantic swallowed him. Like the gleam of a landscape lit suddenly for a moment by the lightning, these few scenes flash down to us across the centuries: but what a life must that have been of which this was the conclusion! We have glimpses of him a few years earlier, when he won his spurs in Ireland—won them by deeds which to us seem terrible in their ruthlessness, but which won the applause of Sir Henry Sidney as too high for praise or even reward. Chequered like all of us with lines of light and darkness, he was, nevertheless, one of a race which has ceased to be. We look round for them, and we can hardly believe that the same blood is flowing in our veins. Brave we may still be, and strong perhaps as they, but the high moral grace² which made bravery and strength so beautiful is departed from us for ever.—Froude's *Short Studies on Great Subjects*; vol. ii. p. 136-45.

¹ Hayes says further:—

'These considerations may helpe to suppress all dreads rising of hard euents in attempts made this way by other nations, as also of the heauy succeſſe and issue in the late enterprise made by a worthy gentleman our countryman Sir Humfrey Gilbert, Knight, who was the first of our nation that caried people to erect an habitation and gouernment in those Northerly countreys of America. About which, albeit he had consumed much substance, and lost his life at last, his people also perishing for the most part: yet the mystery thereof we must leaue vnto God, and iudge charitably both of the cause (which was iust in all pretence) and of the person, who was very zealous in prosecuting the same, deseruing honourable remembrance for his good minde, and expense of life in so vertuous an enterprise. Whereby neuerthelesse, least any man should be dismayd by example of other folks calamity, and misdeeme that God doth resist all attempts intended that way: I thought good, so farre as myselfe was an eye witnesse, to deliuer the circumstance and maner of our proceedings in that action: in which the gentleman was so infortunately incumbred with wants, and woorse matched with many ill disposed people, that his rare iudgement and regiment premeditated for those affaires, was subiected to tolerate abuses, and in sundry extremities to holde on a course, more to vpholde credit, then likely in his owne conceit happily to succeed.'—*Hakluyt's Voyages*, vol. iii. p. 145.

² Compare 'the intemperate humours' of which Hayes speaks above. I don't believe Mr Froude's conclusion a bit, though it was generous in him to write it. The Victorian gentleman mayn't have so much devil in him, or break out into such humours, as the Elizabethan: but in moral grace he is far ahead of him. Self-restraint and moral grace have grown in the latter days.

Some other details as to Sir Humphrey's early life are given in Platt's *Universal Biography*,¹ and follow here :

"Sir Humphrey Gilbert, a brave officer and navigator, born about 1539, in Devonshire, of an ancient and honourable family. He inherited a considerable fortune from his father. He was educated at Eton and Oxford. Being introduced at court by his aunt, Mrs Catharine Ashley, then in the Queen's service, he was diverted from the study of the law, and commenced soldier. Having distinguished himself in several military expeditions, particularly that of Newhaven, in 1563, he was sent over to Ireland to assist in suppressing a rebellion, where, for his singular services, he was made commander-in-chief and governor of Munster, and knighted by the lord deputy, Sir Henry Sydney, Jan. 1, 1570. He returned soon after to England, where he married a rich heiress. In 1572 he sailed with a squadron of nine ships to reinforce colonel Morgan, who meditated the recovery of Flushing. In 1576 he published his book on the north-west passage to the East Indies. In 1578 he obtained an ample patent, empowering him to possess in North America any lands then unsettled. He sailed to Newfoundland, but soon after returned to England without success ; nevertheless, in 1583 he embarked a second time with five ships, the largest of which put back on account of a contagious distemper on board. He landed at Newfoundland on the 3rd of August, and on the 5th took possession of the harbour of St John's. By virtue of his patent he granted leases to several people ; but though none of them remained there at that time, they settled afterwards in consequence of these leases ; so that Sir Humphrey deserves to be remembered as the real founder of the vast American empire. On the 20th of August he put to sea again, on board a small sloop, which on the 29th foundered in a hard gale of wind. Thus perished Sir Humphrey Gilbert, a man of quick parts, a brave officer, a good mathematician, a skilful navigator, and of a very enterprising genius. He was also remarkable for his eloquence, being much admired for his patriotic speeches in the English and Irish Parliaments. His work entitled 'A Discourse to prove a passage by the north-west to Cathaia and the East Indies,' is a masterly performance, and is preserved in Hakluyt's collection of voyages, vol. iii. p. 11. The style is superior to most, if not to all, the writers of that age, and shows the author to have been a man of considerable reading."—*Platt's Universal Biography*, vol. v. p. 219.

The Poet Gascoigne, in his Epistle to the Reader, in *A Discourse for a new Passage to Cataia*. *Written by Sir Humphrey Gilbert*,

¹ See also Camden's *Elizabeth*, p. 287 ; Wood's *Athenæ Oxonienses*, by Bliss ; Rose's *Biogr. Dict.* ; *Pict. Hist. of England*, ii. 791.

Knight, imprinted, A.D. 1576,¹ says of the 'right worshipful and my very friend,' the author :

"In whose commendation I woulde fayne write as muche as hee deserueth, were I not afrayde to bee condemned by him of flatterie, which blame (with my friendes) I vse not to deserue. But surely, over and besides that, hee is a gentleman wel and worshipfully borne and bredde, and well tryed to bee valiant in martiall affayres, wherby hee hath worthely beene constituted a coronell and generall in places requisite, and hath with sufficiencie discharged the same, both in this Realme, and in forreigne Nations: hee is also indued with sundrie great gyftes of the minde, and generally well giuen to th' aduancemente of knowledge and vertue. All whiche good partes I rather set downe constrained by the present occasion, then prompted by any vaine desire to currie fauoure with my friende. For his vertues are sufficient to praise themselves. And it shalbe a sufficient conclusion for my prayses, to wishe that our realme had store of suche Gentlemen."²

The contents of Sir Humphrey's scheme bear out fully all that was said in the Forewords to the *Babees Book* on the neglect of education by the English nobility and gentry. 'Whereas now the most parte of them [the gentlemen within this realm] are good for nothinge' (p. 12), Sir Humphrey's aim is to make them 'good for some what.' 'Whereas by wardeship the moste parte of noble men and gentlemen within this Realme haue bene brought vp ignorantly and voide of good educasions' (p. 10), they may now be brought up well, 'wherby the best sorte are most like to excell in vertue, which in times paste knew nothing but to hallow a hounde or lure a hawke' (p. 11): the very words of Pace's earlier fool of a so-called English Gentleman—the race is not like the Dodo yet—'it becomes the sons of gentlemen to blow the horn nicely, to hunt skilfully, and elegantly carry and train a hawk. But the study of letters should be left to "the sons of rustics" (*Babees Book*, p. xiii); the words too of Skelton (*Colyn Clout*, Dyce's ed. i. 334),

¹ Also in Hakluyt's *Voyages*, iii. 11, ed. 1600.

² "Sir Humphrey was ready to try and make the passage himself; he had, says Gascoigne, prepared his owne bodie to abide the malice of the windes and waues, and was euen ready to haue perfourmed the voyage in proper person, if he had not beene by her Maiestie otherwise commanded and imployed in martiall affaires, aswell in Ireland, as sithence in other places." *Ibid.*

621

But noble men borne,
 To lerne they haue scorne,
 But hunt and blowe an horne,
 Lepe ouer lakes and dykes,
 Set nothing by polytykes.

Again, the laziness and viciousness of those who did go to Universities, is complained of (p. 10), and the crying evil of the education of those only places of training pointed out,—an evil of which they are not yet free,—their narrowness: that ‘schol learninges’ only are taught at Oxford and Cambridge; no ‘matters of action meet for present practize, both of peace and warre.’ This narrowness made men then, as in later days, ‘vtterly lose their tymes yf they doe not follow learning onely.’ Other protests by Sir Humphrey against this narrowness are seen in other parts of his plan, of which the first will come especially home to the hearts of our own Members, the study and use of *English*¹ (as against Latin) on which he insists at p. 2, complaining of ‘the scholasticall rawnesse of some newly comen from the vniuersities.’ ‘Besides, in what language soeuer learninge is attained, the appliaunce to vse is principally in the vulgare speach, as in preaching, in parliament, in counsell, in commyssion, and other offices of Common Weale.’ Again, Sir Humphrey would have lectures on ‘Ciuill Pollicie.’ By which meanes Children shall learne more at home of the ciuill pollicies of all forraine countries, and our owne, then most old men doe which haue trauailed farthest abroad.’ . . . and ‘men shalbe taught more witt and policy than schole-learninge can deliuer . . . ffor [as Chaucer says] the greatest Schole Clarks are not always the wisest men . . . ffor suche as govern Common Weales, ought rather to bend themselves to the practizes thereof, then to be tyed to the bookish circumstances of the same’ (p. 3, 4). Again, Sir Humphrey would have his boys ‘muscular Christians,’ would teach them riding (p. 4), shooting, and marching (p. 5), navigation and the parts of a ship (p. 5), simple doctoring (p. 5, 6), and Natural Philosophy—the teachers of the two latter practising together ‘to search and try owt the secreates of nature, as many waies as they possiblie may.’—‘The Phisition should also teach surgery. By reason

¹ See *Babees Book*, p. lix.

that Chirurgerie is not now to be learned in any other place then in a Barbers Shoppe' (p. 6). Law is to be taught because 'It is necessary that noble men and gentlemen, should lerne to be able to put their owne case in law, and to haue some iudgment in the office of a Justice of Peace, and Sheriffe.' Of languages, besides Greek, Latin, and Hebrew (p. 2), French, Italian, and High Dutch or German (p. 7) are to be taught. 'Also there shalbe one Master of Defence, who shalbe principally expert in the Rapier and Dagger' &c., and who was to 'haue a dispensation against the Statute of Roages,' under which he would have been liable to branding and imprisonment, &c. (See Pref. to *Awdeley and Harman*, p. xiii.) So also the Phisician and Natural Philosopher were to be protected from the statute against Alchemists (p. 6). Music was also to be taught¹; and the mention of the *Bandora* here (p. 7) enables us to say that Sir Humphrey's scheme was not written before 1562, when the *Bandora* was first invented by John Rose, citizen of London (see Notes, p. 111). Heraldry was to be taught too (p. 8), but not, we may be sure, with the nonsense clinging round its origin, of which a sample is given in pages 93-102 of the present volume. For other particulars the reader is referred to the little tract itself; but let him notice that the 'scrooging poor men's sons out of the endowments only for the poor' (*Babees Book*, p. xxxvi.) of which Harrison complained in 1577, and another writer before, was going on in Sir Humphrey's time:

And also the other vniuersities shall then better suffize to releive poore schollers, where now the youth of nobility and gentlemen, taking vp their schollarshippes and fellowshippes, do disapoincte the poore of their livinges and avauncementes.

The plan of the Achademy is in fact one for the establishment of a great London University for the education of youths in the art of political, social, and practical life,—a kind of prototype of the London University so wisely pleaded for of late years by Professor Seeley, which should gather into itself the whole range of modern London teachers and studies. I venture to think that Sir Humphrey's scheme will not detract from his fame for nobleness of spirit, keenness of sight, and directness of aim. After the copy of the tract

¹ See Forewords to the *Babees Book*, p. xxiii.

in this volume had been printed, Mr Wheatley informed me that Sir Henry Ellis had printed it before in the *Archæologia*, vol. xxi. p. 506, &c. But this fact only rendered the presence of the *Achademy* here more appropriate, as our Extra Series is for reprints. I only wish Sir Henry had added some of the notes and illustrations to the tract, which he was so much more competent to give than I am, so that I might have reprinted those too.

The second tract, 'a Booke of Precedence' (p. 13), is printed, not mainly because 'John Bull loves a Lord'—although sensible outsiders proved to him last session that his dear Peers were politically hereditary nuisances, the obstructers of all liberal legislation,—but because the question of Precedence was so important a one in old social arrangements, and the feeling of caste still so strongly pervades all English society. Moreover, it is curious to know that a lady of title, in the presence of her higher in rank, might not have her train borne by a woman, though she might by a man (p. 15), as that marked her lowerness of station ; while a poor baroness mightn't have her train borne by any one ; but if she had a gown with a train, she was obliged to bear it herself (p. 25).

The third and fourth pieces in this volume describe, the third shortly (p. 29-31), and the fourth at greater length (p. 32-36), the manner of ordering the funerals of noble or knightly persons in late Popish times in England. One is bound to show how people's corpses were dressed and dealt with, as well as their bodies ; and to some churchy and upholstery people the details in these parts will no doubt have a more special interest. The 'Liveries for Noblemen att Interyments,' at p. 36, represent, I suppose, the scarf, hatband, and gloves, given to commoners at funerals now.

The fifth piece is the 'Definition of the Esquier,' of which copies more or less different are found so often in MSS and books. Next, ought to have been added a short account of a curious, solemn procession of one of our Tudor queens, when she took to her chamber to lie in, and bear a child ; but between Mr Childs and me the copy somehow disappeared. It shall, however, be printed in our third 'Babee,' if that ever sees the light.

The sixth piece is therefore a late and quite-changed version of

'How the Good Wife taught her Daughter,' *Babees Book*, p. 36, while the seventh piece is a less late and less changed version of the same poem, but still having enough differences, and noting enough fresh points of conduct, to render it worth printing.

As might have been expected concerning such teachings in early days, there is somewhat plainer speaking on the part of the mother, put down in the MS, than would appear in print now, as well as record of a ruder butcher-remark by the lookers-on, when a young woman happened to lift her petticoats rather high :

- ¶ Doȝttur, seyde þe good wyfe,
hyde thy legys whyte,
¶ And schew not forth thy stret hossyn
to make men have de-lytt ; 52
¶ Thow hit plese hem for' a tym,
hit schaff be thy de-spytt,
¶ And men wyll sey
"of þi body þou carst but lytt." 56
¶ Witt an O and an I,
seyd Hit is full ryve,
¶ "The bocher' schewyth feyre his flesche,
for' he wold sell hit full blythe." 60

But that the thing was once done in Scotland, we have Sir David Lyndesay's testimony :

Bot I lauch oest to se ane Nwn,
Gar beir hir taill aboue hir bwn,
For no thing ellis, as I suppois,
Bot for to schaw hir lillie quhyte hois.

Sir D. Lyndesay's *Syde Tailis*, l. 55-8.

Marketing was also one of the occasions of warning and danger to young women :

Go not as it wer A gase
Fro house to house, to seke þe mase ;
Ne go þou not to no merket
To sell thi thryft ; be wer of itte.

Later on, Stubs comments savagely on the purposes which merchants' wives made carrying their baskets serve ; another satirist has the following skit on the practice :

Item, I bequethe to euery yong woman maydenlyke, when she shall goe to the market, a poore woman to buye her meate, that she

in the mene time may go to a baudy house for her recreacion, or elles to a dauncyng scoole to learne facions, &c. (*The Wyll of the Deuyll, and last Testament*, ab. 1550, A.D., p. 10 of Collier's reprint.)

The poet who wrote the version at p. 46, l. 73-5, below, and exhorted young damsels not to go to a wrestling, or a cock-fighting, or 'shooting,' like a strumpet or a gyglote (light hussy), would, I suppose, have been scandalized if he could have heard of Victorian ladies attending a pigeon-match, to say nothing of wrestling-matches, and athletic sports. Manners change, and mutual charity is needed when one time sets itself to judge another. In one of Mr Lumby's forthcoming texts for the Society, there is an extremely interesting Scotch version of the Good Wife, called *The Thewis of Gudwomen*, in 320 lines, p. 103-112, *Ratis Raving*, Book III.

The eighth and ninth pieces (pp. 52, 56) are altered versions of 'How the Good Man taught his Son,' and 'Stans puer ad Mensam,' *Babees Book*, pp. 48, 26; though the latter poem is so enlarged, by the addition of an Introduction and many new maxims, that it has hardly a claim to the title of Lydgate's short poem. The present copy dates itself, more or less nearly, by its telling the servants not to wear laced sleeves; for those sleeves were fashionable in Edward IV.'s reign, and the lacing was put across a full-padded sleeve. The nobility and gentry of the day conceived that this wearing of 'bolsters or stuffing of wool, cotton, &c.,' was their special privilege; and accordingly, a statute of the 3rd year of Edward IV. A.D. 1463, forbids any yeoman or person under that degree to wear these bolsters, and therefore the laced sleeves; see p. 62, note. Of an earlier kind of sleeve, Occleve complains below, p. 106, as we shall see. Who the Dr Palere is, who is introduced into our 9th piece so often (p. 63-4), as a great authority, I do not know.

For our 10th and 11th pieces (p. 65, 66), we have altered versions of 'The A B C of Aristotle,' of which two copies were printed in the *Babees Book*, p. 9-12. The 10th piece, p. 65-6, is so different from its originals as to almost claim the character of a new piece.

In the 12th piece, 'Proverbs of Good Counsel,' of which I don't remember any other copy, there is a nice line, 'of all treasure, Knowledge is the flower:'

Son, yf þou wyste whate thyngⁱ hyt were,
 Connyngⁱ to lerne, & with þ^e to bere,
 Thow wold not myspend on howre ;
 for of all Trespure Conny[n]gⁱ ys flowur. 50

Passing over the simple 13th piece, p. 71, we come to the 14th and 15th, 'Good Aduice to a Gouvernour,' and 'Warnings and Counsels for Noblemen ;' and we are shown by the satire of the 16th piece, 'The Sage Fool's Testament' (p. 77),—though it is of an earlier date than the two bits that precede it—how much needed the Good Advice to the Governor and Nobleman really was ; how power and place, with money and little restraint, worked in early social England. There's a good slice of English History in that Fool's Testament ; and I commend it to the reader.

As an Appendix to it I have added our 17th piece, Lydgate's 'Order of Fools,' p. 79, a poor copy of a poor poem, but no doubt containing among its 63 caps, one that'll fit each of us.

In the 18th piece (p. 85), are three interesting little bits, 'When England shall come to Grief,' 'All is phantom that we deal with'—eternity alone, reality,—and 'Ills of our Time,' when a good sure friend is hard to find. Of this last, a fuller copy, with Latin originals, is given as our 20th piece at p. 88.

The intervening poem, No. 19, p. 86, is the only pathetic piece in the volume. In his Northern dialect the writer, deserted by unkind, false friends, asks 'Qwat sal I do ?' Loving and true himself, he cannot understand why the world is thus false to him. He complains to God, desiring to die, and prays Him to quite those who have made his life so hard to lead. May his sad burden be new to all of us :

that I most trayste,
 it is all waste !
 sor may me rew !

The 21st, 22nd, and 23rd pieces are a change : 'The Order of the Ladies at the Coronation of Queen Catherine, Queen of Henry VII.' (p. 89) ; 'Courses of a Dinner and Supper given by Sir John Cornwell to Henry V. ;' and 'Courses of a Meal or Banquet.' The latter were printed by Mr Edward Levien of the British Museum, he sends me word, in a late number of the *Journal of the Archæological*

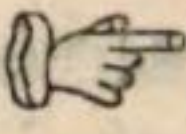
Association, but as it is not on the shelf of the Museum Reading-room, where it ought to be, I cannot say what Mr Levien has made of these meals. For me, they are just continuations of Russell's in the *Babees Book*; and the cracking of one nut in them pleased me—*samaka*, p. 89.—What it could be I couldn't conceive; perhaps some preserve of salmon, if fish were potted in those days: but the *Forme of Cury's Sambocade*, p. 77, which the excellent Pegge never put in his unalphabetical Glossary that worries everybody who refers to it, proved the needful pair of crackers; it was—'*Sambocade*; as made of the *Sambucus* or Elder' (Pegge): curds, sugar, white of eggs, flavoured with elder-flowers, put in a crust, baked up with 'curose'—whatever that may be: 'curiously!' says Pegge,—and messed forth.

The reader has seen that our gallant Sir Humphrey Gilbert would have Heraldry taught in his *Achademy* (pp. xi, 8). It is beyond question that our ancestors attributed much importance to the study of the art that recorded their descent and alliances; and, no doubt, one's namesakes with the Conqueror and Cœur de Lion thought much of their arms, if they had any, as their Caerlaverock follower had.

This interest of our old men in the subject, is my only excuse for printing the 24th piece in this volume, a Poem on Heraldry (p. 93-102), about gules, and pales, and tortells, and masklewis, &c. &c., which are all Hebrew to me. A wonderful and fearful language it is that Heralds talk; but I've bought a little *Grammar of Heraldry* by Mr Cussans (Longmans, 1866), and hope, by the help of the woodcuts, to understand it some day. Well, in turning over the Harleian Catalogue, I came on the title of this Poem (vol. iii. 332, col. 1), and Mr Bond, the Keeper of the MSS, decided that it was in the same hand as the second treatise in its volume, Harl. 6149, which is described in the Catalogue as "A treatise of the Signification of Armory, . . . and at the end is 'Explicit iste liber honorabil. armig. Wilelm. civit. de Jordelleth als. marchemond herald,' or something near it, with the date 1494."

Not much sense was to be made out of this; but a reference to the MS showed that the rubric printed in the Catalogue, though defaced in parts by dashes of black ink, was yet quite readable with

a little trouble ; and the 'something near it' of the Catalogue, proved to be :

Explicit iste liber honorabili armigero Wilelmo cummyn de Inuerellochy¹ alias Marchemond heraldo per  [=manum] Ade loutfut² Anno Domini M° CCCC° nonagesimo quarto mensis uero Septembris. [Harleian MS 6149, leaf 44.]

Thus one of the many skews in the Harleian Catalogue was set straight. (Don't let any one abuse the first Cataloguer of a Collection for skews. For all Catalogues (as for all Indexes) one ought to be grateful : for those without mistakes, most grateful.)

The questions then were, 1. Who was Sir William Cummyn ? and, 2. was the Poem by him, or at least by a Scotchman, as from its language it seemed to be ? The 2nd question was most kindly answered in the negative by a learned authority on Scotch Heraldry, whose name Mr David Laing mentioned to me, and who responded to the application of me, a stranger, by sending me the valuable notes printed on pages 102—104 below, and in them pointing out that certain marks of cadency mentioned in the poem were never used in Scotch Heraldry, though they were in English. The conclusion then forced on me was, that Adam Loutfut, Sir Wm. Cummyn's scribe, had copied the poem from an English original, and scottified it as he copied, in the same way as he has scottified in leaves 83—108 of his MS, A "Buk of thordre of Cheualry translatid out of Franche in to Ynglis by me Willzam Caxtonne duelling in Westmynstre ;" which scottification I hope some day to print opposite Caxton's own text, to see what the worthy Adam—who sometimes copied *f* for *s*, *c* for *t*, and vice versâ, &c. &c.—has made of our rare old printer's southern speech.

What made the question of the authorship more important was, that the writer of the poem tells us he has written a Siege of Thebes (l. 30), A Troy-Book (l. 36-9), and a Brut (l. 52); perhaps three books : perhaps only one, taking in the three stories generally told separately. Here are the lines ; the reader can judge for himself :

¹ 'Innerellochy,' say the Charters, p. xxii below.

² or loutfut.

The eldest, gret, most *populus*, mortal were,
 wes at thebes, quhiche at linc I did write,
 Quhare palamonne and arsite, woundit there,
 Be *ther* cotis of armes knawin parfite, 32
 Be heraldis war, sum sais, bot *that* I nyte,
 ffor in *thai* dais heraldis war not create,
 Nor *that* armes set in propir estate.

Bot eftir *that* troy, quhar so mony kingis war 36
 Seging without, *and other* within the toune,
 So mony princis, knyghtis, *and* peple there,
 as this my buk the most sentence did soune,
 all *thocht* spedful in o conclusioun, 40
 That nobillis bere merkis, to mak be knawin,
ther douchtynes in dedis of armes schawin :

Than troy distroyit, the werris endit, the lordis
 I seir landis removit ; *and* so brutus,
 (his lif *and* dait my buk efter recordis,) 52
 Come in brutane with folkis *populus*,
 And brocht with him this werly merkis thus,
 quhiche succedis in armes to this date ;
 Bot lang efter troy, heraldis war nocht creat. 56

Now Lydgate wrote a Troy-Book and a Siege of Thebes. He may also have written a Brut of some kind ; but I do not believe that he was the English author whom Loutfut scottified. The writer of the poem must surely have been a Herald's clerk, or a Herald of an inferior degree,—though as proud as a peacock of his order and his art, and his fellows, the salt of the earth,—for he thus speaks of the Heralds above him :

How *thai* ¹ be born, in quhat kindis, *and* quhare, 196
 also be quhom, *and* eftir in excellence,
 That I refer to my lordis to declair,
 kingis of armes, *and* heraldis of prudens,
 and persewantis,² *and* grant my negligens 200
that I suld not attempe *thus* to commoun,
 Bot of *ther* grace, correctioun, *and* pardoun, 202

And I confess my simple insufficiens :
 Iltil haf I sene, *and* reportit weil less,
 of *this* materis to haf experience.
 Tharfor, quhar I al neidful not express, 248

¹ That is, planets, signs of the air, herbs, birds, fishes, borne as arms.

² They, the 3rd and lowest order of Heralds, are yet above the writer.

In my waiknes, *and* not of wilfulnes,
my seid lordis correk me diligent,
To maid menis, or sey *the* remanent !

Wanted, then, the author of the present poem and the Siege of Thebes, the Troy Book, and Brut, above named.

It is possible that he may have been a Frenchman, *if* the heraldry suits the French rules—as my Scotch authority tells me it does not, for many reasons, and especially that the classification of *roundles* was quite unknown in France,—for another treatise once in this collection of Sir Wm. Cummyn's, but now cut out, was translated for him from the French, by his obedient son in the office of Arms, Kintyre, Pursevant :

[*Harleian MS 6149, leaf 78.*]

[H]eir eftyr folouis ane lytil trecty of the Instruccioun of the figuris of armes and of the blasoning of the samyn, eftir the fraynche oppinyon,¹ translatit owt of fraynche in Scottis at *the* command of ane wirschepfull man, Wilzem Cumyn of Inuerellochquy, alias Marchemond herald, be his obedient sone in the office of armes, kintyre, purseuant, and vndir his correccioun, as efter folowis be cheptours

(The treatise itself is cut out from the MS.)

Having looked through the MS and dipped into likely-seeming parts, I think it quite certain that the writer of the poem does not refer to any of the short tracts in this MS volume of Sir Wm. Cummyn's, in none of which tracts could he have written "at lynth," as he says, of the Theban War. Mr E. Brock, who has gone in like manner over the volume, is of the same opinion. In the 2nd tract in the volume, "the Signification of Armoury,"—the 1st is the frequent "Gaige of Battaill"—Julius Cæsar is spoken of, as in the poem (lines 57, 204), as the originator of Arms.

[*Harl. MS 6149, leaf 5.*]

In *the* tyme *that* Iulius Cesar, emperour of romme, conquest Afferik, Sumtyme namyt *the* land lucyant in *the* partis of Orient, Rychtsua quhen pompe of romme conquest Ewrop, *other* wais callit *the* land of Ionnet, in *the* occident, *than* war maid *the* rial officis til

¹ MS oppimyon.

wnderstand *and* govern al thingis pertenyng to the craft of armes, *and* for to discut *and* juge the richtis that followis ther-uppon. In the first wes constitut *and* ordanit be the said princis the office of counstable; Secoundly, the office of ammerall; The third, the office of marschall; The ferd war maid the capitany the fift, to be at judgement of armes the heraldis, *and* ilkane of thaim seruand in his degre.

Passing over the 3rd tract in the volume, on the Habiliments of Knights, (leaf 44), and the 4th, on Funerals (leaf 48), we come to the 5th, *Liber Armorum*, of which Mr Brock says,

'There is no account of any wars in the *Liber Armorum*,¹ so far as I can see; but there is a fabulous story which traces the gradual rise of Arms, &c.² A similar story is given in 'The First Fynding of Armes' at leaf 140.³ It makes mention of Troy and certain Trojans.

Here is an extract:—

[*Harleian MS 6149, leaf 141, back.*]

And for to proced forther in our materis, the quhilk kind of peple of the forsad lemares; within certane process of 3eris come our lady that I spak of before, the quhilk lemares wes trogelius dochter, that maid troye beforsaid quether for the britons cornyfy (?!), *and* wald be lawe of petigre chalain kinrend of the vergin our lady, of the fader joachim, because thaj war troians, *and* come of troye be lynage of trogelius. To pas in our materis; Trogelius had thre sonnys in troy, The eldast wes callit arbaldus, The secound is callit Erewfilix, The third arbegraganus. [of whom] within v^c 3ere, be rycht lynne come Ectour of troye, throuch al the world anne of the ix worthiest. of the eldast sone arbaldus, efter the distructione of troye xij 3eris, be rycht lynne come brutus, of the quhilk rycht lyne of brutus within certane process of 3eris come arthour, anne of the ix worthi, throuch al the world be law of armes callit. Of the second sone, Erewfilix saragen in sertagia, efter the distructione of troe vj^c 3ere xlvij; come Iulius Cesar, *and* enterit in brettane that tyme apon cace, mony wynter befor king arthour.

¹ A book of heraldry, superscribed 'Incipit liber Armorum,' the first chapter of which is, 'How gentilmen shal be knowene from churles, and how thai fyrst began, and how Noye dyvyded the world in thre parts to his thre sonnes.' *Harl. Catal.*

² The whole MS seems to be written by the same hand, except perhaps these two tracts: Art. 6, lf. 62, **De coloribus in armis depictis et eorum nobilitate ac differencia.** Art. 7, lf. 79, *Heraldorum nomen et officium vnde extorsum sit Epistola, &c.*

³ "Here begynnys the first fynding of armes callit the origynall. . . ."

I repeat again, then, 'Wanted, the author of our Poem and his three other Books!'

To hark back to our 2nd question, p. xvii above, 'Who was Sir William Cummyrn of Inverellochy'? The answer is given in the following extract from the Appendix to Mr George Seton's *Law and Practice of Heraldry in Scotland*, 1863, to which Mr David Laing was good enough to refer me, and which Appendix Mr Seton states to be greatly indebted to Mr Laing's researches¹:

'Sir William Cumyng of Inverallochy, Co. Aberdeen—c. 1512. Second son of William Cumyng of Culter and Inverallochy (?), by Elizabeth, daughter of Sir William Meldrum of Fyvie, and fourth in descent from Jardine, second son of William Cumyng, Earl of Buchan, who got the lands of Inverallochy from his father in the year 1270. (Nisbet's Heraldry, ii. Appendix, p. 57.) Sir William appears to have held the office of Marchmont Herald in the year 1499 (Reg. Secreti Sigilli); and the lands of Innerlochy were granted to him and Margaret Hay, his spouse, by a charter under the Great Seal, dated 18th January, 1503-4. He was knighted in 1507, and in a charter of glebe lands in favour of John Quhyte (31st January, 1513), he is described as "circumspectus vir Will^{ms} Cumyn de Innerlochy, Rex Armorum supremi domini nostri Regis." (General Hutton's Transcripts, Adv. Lib.) His character of "circumspectus" (canny) is thus referred to by Bishop Leslie, in connection with the year 1513:—"Leo fecialis Angli Regis responsum sapienter eludit." (History of Scotland, 1578, p. 361.) In a deed dated 17th July, 1514, he is styled, "Willelmus Cumyng de Innerallochy miles, alias Leo Rex Armorum;" and again, in 1518, he is designed "Lioun King-of-Armes." The following curious account of Cumyng's insult by Lord Drummond, in the year 1515, is from the Genealogie of the House of Drummond, compiled by the first Viscount Strathallan in 1681, and printed about thirty years ago:—"John Lord Drummond was a great promoter of the match betwixt his own grandchild, Archibald Earle of Angus, and the widdow Queen of King James the Fourth, Margaret Teudores; for he caused his own brother, Master Walter Drummond's sone, Mr John Drummond, dean of Dumblane and person of Kinnowl, solemnize the matrimonial bond in the Kirk of Kinnowl, in the year 1514. Bot this marriage begot such jealousie in the rulers of the State, that the Earle of Angus was cited to appear before the Council, and Sir William Cummin of Inneralochy, Knight, Lyon King-at-Armes, appointed to deliver the charge; in doeing whereof, he seemed to the Lord Drummond to have approached the Earle with more boldness than discretion, for which he (Lord D.) gave the Lyon a box on the ear; whereof he complained to John Duke of Albany,

¹ See also the note, p. 102 below.

then newly made Governor to King James the Fifth, and the Governor, to give an example of his justice at his first entry to his new office, caused imprison the Lord Drummond's person in the Castle of Blackness, and forfeit his estate to the Crown for his rashness. Bot the Duke considering, after information, what a fyne man the Lord was, and how strongly allyed with most of the great families in the nation, wes well pleased that the Queen-mother and three Estates of Parliament, should interceed for him ; so he was soone restored to his libbertie and fortune."—Page 478 (Appendix, Notices of the Lyon Kings-of-Arms), Seton's *Law and Practice of Heraldry in Scotland*, 1863.

Mr David Laing writes :—

“ ‘Cumming’ is the modern mode of spelling the name. In earlier times there are a great variety, such as Cumin, Cumine, Cuming, Cumyng, etc. The form in the Museum MS should be preferred.

The following is copied from the List of Charters under the Great Seal.

Cumming alias Merch- mond Herauld	{ Carta Willielmo, et Margaretæ Hay ejus Sponsæ, Terrarum de Innerlochy, 18 Janrij 1503
Cumyn alias Merch- mond Herauld.	{ Carta Willielmo, super Maritagijs Suorum hæredum 4 Apr ^{rs} 1507
Cumyng filio	{ Carta Willielmo, filio et hæredi Willielmi Cumyng de Innerellochy, Militis, Terra- rum de Innerelochy &c.” 14 Julij 1513

The 25th piece in our volume was brought under my notice by the note ^k in Warton, ii. 480, on Lyndesay's *Syde Taillis* already quoted in these Forewords at p. xiii, and which the reader will perhaps have characterized, with Warton, as a poem having ‘more humour than decency.’ It is a censure on the affectation of long trains worn by the ladies, and now in type for the Society's Part V. of Lyndesay's Works, under Mr J. A. H. Murray's editorship. The note in Warton says, ‘Compare a manuscript poem of Occleve: *Of Pride and wast clothing of Lordis men, which is azens her astate*. MSS Laud K. 78, f. 67 b. Bibl. Bodl. His chief complaint is against pendent sleeves, sweeping the ground, which, with their fur, amount to more than twenty pounds.’ There are no doubt better MS copies of the poem than that printed here ; but I had not time to hunt for them, and Mr George Parker copied this Laud one, and read it with

the MS, as he did the other pieces from the Bodleian in this volume. It may have been printed before, but is not in the Percy Society's Poems and Songs on Costume, or any other volume that I remember.

The 26th and last piece in Part I. is a short extract from the least uninteresting part of Sir Peter Idle's 'Instructions to his Son' in the Cambridge University Library MS Ee. 4, 37, for which I am indebted to a young friend of Mr H. Bradshaw's, who wisely learns MSS as well as Mathematics, at college. The treatise has been long on our list for printing, Ritson's *Bibliographia Poetica* having tempted me, with this description, p. 64, to put it there :

IDLE PETER, of Kent, esquire, wrote '*Liber consolacionis et consilii*,' or Instructions to his son, extant in the Bodleian Library (Digby, 181), where his name is 'Peter Idywerte;' in the publick library, Cambridge (MSS More 124, [now Ee. 4, 37]); in the British Museum (MSS Har. 172, leaf 21), and in Trinity College, Dublin, D. 2. 7: 'In the begynnyng of thys lytill werke.'

But on looking through the MS, I found it at first little more than an expansion of *Stans Puer ad Mensam* and like poems,¹ while in the latter part it went off into biblical and saints'-lives stories, of little interest to modern ears. So, though we must print the poem some day, it may stand over for a time. Print it, I say, because, if our old people were dull, foolish, and dirty, as well as interesting, wise, noble, and pure, we want the dulness, folly, and dirt, as well as their interestingness, wisdom, nobleness, and purity. We don't want to deceive ourselves about them, or fancy them cherubs without sterns. Let's know their weakness as well as their strength, and not talk gammon about 'the good old times' without looking fairly into them; though, when we have done this, we may still be able to say to the rest of the world, 'Match our old men if you can!'

This volume, then, the reader will see, may be looked on, from one point of view, as a kind of Resurrection Pie like we used to have once a week at school, in which we declared old left bits reappeared. But I prefer another metaphor, and hold, that through all the book's

¹ Our extract should be compared with the *Babees Book* piece, pp. 34-5, 'Of the Manners to bring one to Honour and Welfare.'

different-looking limbs, one life of old England runs ; and as irreverent friends in the Society have christened the first *Babees Book* my babee, I prefer to look on this present volume as my 2nd babee. Some may care to look at its eyes, some at its toes ; some may perhaps penetrate to its navel, that continual marvel to the infantile mind¹ ; prigs, no doubt, will scorn it all as trash ; but it may lead some back to knowledge of days nearer England's childhood than our time is ; and if it does, I shall be content.

To Mr J. M. Cowper of Faversham, who has kindly made the Indexes to Part I. ; to Mr G. E. Adams, Rouge Dragon, and the learned authority on Scotch Heraldry, who have helped in the very difficult Heraldry Poem ; to our copiers and readers, Messrs E. Brock, G. Parker (of Oxford), and W. M. Wood ; and lastly to Mr W. M. Rossetti and Mr Oswald for their valuable and interesting Essays in Part II., I tender hearty thanks.

Nov. 14, 1869.

¹ I wonder whether Chaucerian and Tudor babies kept on asking their daddies 'What's this for?' as they put their little fingers in the hole, and when scolded as naughty boys, answered with 'Gog, gog !' and a grin.

PART I.

Early English Treatises and Poems

ON

Education, Precedence, and Manners

IN

Olden Time.

FROM MSS IN THE BRITISH MUSEUM AND BODLEIAN
LIBRARIES, ETC.

THE

PROCEEDINGS OF THE

ANNUAL MEETING OF THE

AMERICAN ASSOCIATION OF

PHYSIOLOGISTS

HELD AT THE

WYOMING

UNIVERSITY

AT LARAMIE

WYOMING

1904

1904

1904

1904

1904

Queene Elizabethes Achademy,

(BY SIR HUMPHREY GILBERT).

Lansdowne MS. 98, art 1, leaf 2.

The erection of an ¹**Achademy** in **London** for educacion of her Maiestes **Wardes**, and others the youth of nobility and gentlemen.

fforasmuch as (moste excellent soveraigne) the moste parte of noble men and gentlemen that happen to be *your* Maiestes **Wardes**, the Custody of their bodies beinge of bownty grawnted to some, in rewarde of service or otherwise, not without your honorable Confidence of their good educacion, yet, neverthesse, most commonly by such to whom they are committed, or by those to whom such Committees have sould them, being eyther of will, religion, or insufficient qualities, are, thorough the defaltes of their guardens, for the moste parte brought vp, to no small grief of their frendes, in Idlenes *and* lascivious pastimes, estranged from all serviceable vertues to their prince and Cowntrey, obscurely drowned in educac[i]on for sparing Charges, of purpose to abase their mindes, leaste, being better qualified, they should disdaine to stowpe to the mariage of such purchasers daughters; As, also, for that the greatest number of younge gentlemen within this Realme are most Conversant abowte **London**, where *your* Maiestes Cowrte hath most ordinarie residence; Yt were good (as I thincke, vnder *Your* Highnes most gracious Correction,) that, for

¹ This Clarendon type is used for the words in larger letters in the MS.

their better educacions, there should be an **Achademy** erected in sorte as followeth:—

ffirst, there shalbe one Scholemaister, who shall teache **Grammar**, both greke and latine, and shalbe yearely allowed for the same, 40^{li. 1}

Also there shalbe allowed to him fower **Vshers**, every of them being yerely allowed for the same, 20^{li.}, which maketh in the whole by the yeare, ... 80^{li.}

Also there shalbe one who shall reade and teache the **Hebrue tounge**, and shalbe yearely allowed for the same, ... 50^{li. 1}

Also there shalbe one who shall reade and teache bothe **Logick and Rethorick**, and shall weekly, on certen dayes therefore apointed, see his schollers dispute and exercize the same, and shalbe yearely allowed therefore, ... 40^[li.]

[leaf 2, back]

Note.

When the Orator shall practize his schollers in the exercize thereof, he shall chiefly do yt in **Orations** made in English, both politique and militare, taking occasions owt of Discowrses of histories, approving or reproving the matter, not onely by reason, but also with the examples and stratagemmes both antick and moderne. ffor of what Comodity such vse of arte wilbe in our tounge may partely be seene by the scholasticall rawnesse of some newly Commen from the vniuersities: besides, in what language soeuer learninge is attayned, the apliaunce to vse is principally in the vulgare speach, as in preaching, in parliament, in Cownsell, in Commyssion, and other offices of Common Weale. I omitt to shew what ornament will therby growe to our tounge, and how able yt will appeare for strengthe and plenty when, by such exercizes, learning shall haue brought vnto yt the Choyse of wordes, the building of sentences, the garnishmente of figures, and other beautyes of **Oratorie**,—Wherevpon I haue heard that the famous knight **Sir Iohn Cheeke** devised to haue declamacions, and other such exercizes, sometimes in the vniuersities performed in **English**.

My Reason.

This kinde of educacion is fittest for them, becawse they are wardes to the prince, by reason of knights service. And also, by this exercize, art shalbe practized, reason sharpened, and all the noble exploytes that ever were or are to be done, togeather with the occasions of their victories or overthrowes, shall continually be kepte in

¹ over 66^{li.} 13^{s.} 4^{d.} struck out.

fresh memory ; Wherby wise cownsell in dowbtfull matters of warre and state shall not be to seeke among this trained Company when need shall require. ffor not without Cawse is **Epaminondas** commended, who, riding or Iourneying in time of peace, vused oftentimes sodenly to appose his Company vpon the oportunity of any place, saying, "What yf *our* enemies were here or there, what were best to doe?"

Also there shalbe one **Reader of morall philosophie**, who shall onely reade the **politique parte** thereof, and shalbe yearely allowed for the same, ... 100^{li}.

Note.

This **philosophor** shall distinctly deuide his **Readinges** by the day into two sortes,—The one concerning **Ciull pollicie**, The other concerning **Martiall pollicy**.

Of Peace.

[leaf 3]

In the discowrses towchyng **Peace**, he shall alleage particularly the estates of all **monarchies** and best knowen **Common weales or principates** that both haue bene and are, Togeather with the distinct manner of their governementes towching **Ciull pollicie**, And the principall Cawse concerning **Iustice, or their Revenues**, wherby they [be] any way encreased or diminished. And the same to be done, as neare as Conveniently may be, with speciall apliance of our owne histories, to the present estate and government of this **Realme**. By which meanes Childeren shall learne more at home of the **ciull pollicies** of all forraine Cowntries, and our owne, then most old men doe which haue travailed farthest abroad.

Of Warres.

And towching **warres**, he shall also particularly declare what manner of forces they had and haue, and what were and are the distinct disciplines and kindes of arminge, training and maintaining, of their soldiars in every particuler kind of service.

My Reason.

By directing the **Lectures** to thendes afforesaid, men shalbe taught more witt and pollicy then **Schole learninges** can deliuer. And therefore meetest for the best sorte, to whom yt chiefly apertaineth to haue the managing of matters of estate and pollicy. ffor the greatest **Schole clarkes** are not alwayes the wisest men.¹ Where-

¹ The grettest clerks beth not the wisest men,
As whilom to the wolf thus spak the mare.

CHAUCER. *Cant. Tales*, l. 4051-2.

vpon **Licurgus**, among other lawes, ordained that **Scholes** should be for childeren, and not for **philosophie**. ffor suche as governe **Common weales**, ought rather to bend themselves to the practizes thereof, then to be tyed to the bookish Circumstances of the same.

Also there shalbe one **Reader of naturall philosophie**, who shalbe yearely allowed for the same, ... 40^{li}.

Also there shalbe placed two **Mathematicians**, And the one of them shall one day reade **Arithmetick**, and the other day **Geometry**, which shalbe onely employed to **Imbattelinges, fortificacions, and matters of warre, with the practiz of Artillery**, and vse of all manner of Instrumentes belonging to the same. And shall once every moneth practize **Canonrie** (shewing the manner of **vndermininges**), and trayne his **Awditorie** to draw in paper, make in modell, and stake owt all kindes of **fortificac[i]ons**, as well to prevent the **mine and sappe**, as the **Canon**, with all sortes of **encampinges and Imbatelinges**, and shalbe yearely allowed for the same, ... 100^{li}.

[leaf 3, back] Also this Inginer shalbe yearely allowed for the **powder and shotte** which shalbe employed for the practize of **Canonry** and the vse of **mines**, ... 100^{li}.

Also there shalbe vnder him one **Vsher**, who shall teach his schollers the principles of **Arithmetick**, and shalbe yearely allowed for the same, ... 40^{li}.

Also there shalbe one other **Vsher**, who shall teach his **Schollers** the principles of **Geometrie**, and shalbe yearely allowed for the same, ... 40^{li}.

Also there shalbe entertained into the said **Achademy** one good horsman, to teache noble men and gentlemen to ride, make, and handle, a ready horse, exercizing them to runne at **Ringe, Tilte, Towney, and cowrse of the field**, yf they shalbe armed. And also to skirmish on horsbacke with **pistolles**, not taking for the learning of any one of them above 10^s. by the moneth, he finding them horses for that purpose, and shalbe bownd to keepe theare 10 greate ready horses for the said exercize, beinge yearely allowed therefore, ... 333^{li}. 6^s. 8^d.

This **Rider** shall haue allowed vnto him at the first erecting of the Stable, to buy his horses, ... 266^{li}. 13^s. 4^d.

This **Rider**, at his first Coming vnto the office, shall enter into bondes with suffitient sureties to leave vnto the **Achademie**, at his death or departure, the said horses, in as good estate as he receaved them, or others as good, or the full summe which he was allowed for the buying of them.

Also there shalbe entertained one perfect trained **Sowldiour**, who shall teach them to handle the **Harquebuz**, and to practize in the said **Achademie** all kindes of **Skirmishinges**, **Imbattelinges**, and sondery kindes of **marchinges**, apointinge amonge them, some one tyme, and some another, to suply the roames of **Capitaines** and other officers, Which they may very well exercize without **armes**, and with light staves, in steade of **Pikes** and **Holbeardes**, beinge yearely allowed for the same, ... 66^{li.} 13^{s.} 4^{d.}

[leaf 4] The other **Mathematician** shall reade one day **Cosmographie** and **Astronomy**, and the other day tend the practizes thereof, onely to the arte of **Nauigacion**, with the knowledge of necessary **starres**, making vse of Instrumentes apertaining to the same; and also shall haue in his **Schole** a shippe *and* gallye, made in modell, thoroughly rigged and furnished, to teache vnto his Awditory as well the knowledge and vse by name of euery parte thereof, as also the perfect arte of a **Shipwright**, and diversity of all sortes of moldes apertaining to the same, *and* shalbe yearely allowed, ... 66^{li.} 13^{s.} 4^{d.}

Also there shalbe one who shall teache to draw **mappes**, **Sea chartes**, &c., and to take by view of eye the platte of any thinge, and shall reade the growndes *and* rules of **proportion** and **necessarie perspective** and **mensuration** belonging to the same, and shalbe yearely allowed, ... 40^{li.}

Also there shalbe entertained one **Doctor of phisick**, who shall one day reade **phisick**, and another daie **Chirurgerie**, in the **Englishe toung**, towching all kindes of **Vlcers**, **Sores**, **Phistiloes**, **wowndes**, &c. Togeather with all kindes of **medicines** for the same, as well **Chimice** as otherwise, and shalbe yearely allowed, ... 100^{li.}

Note.

This **Reader** shall never alleage any medicine, be yt of **simples**, **salues**, **saltes**, **balmes**, **oyles**, **spirites**, **tinctures**, or otherwise, But that he shall declare the reason **philosophicall** of euery **particuler**

ingredience for such operacion, And shew his hearers the **mechanicall** making and working thereof, with all manner of **vesselles, furnishes, and other Instrumentes and vtensiles** apertaining to the same.

Note.

This **phisition** shall continually practize togeather with the **naturall philosophor**, by the fire and otherwise, to search and try owt the secretes of nature, as many waies as they possiblie may. And shalbe sworne once euery yeare to deliuer into the **Treasorer** his office, faire and plaine written in Parchment, without **Equiuocac[i]ons** or **Enigmaticall phrases**, vnder their handes, all those their proofes and trialles made within the forepassed yeare, Togeather with the true evente of thinges, and all other necessary accidentes growing therby, To thend that their **Successors** may knowe both the way of their working, and the event thereof, the better to follow the good, and avoyd the evill, which in time must of force bring great thinges to light, yf in **Awcomistrie** there be any such thinges hidden. ffor whose saffetyes I would wish the Statute of the 5th of **Henry the 4th** towching **multiplicacion** to be dispensed at large.

[leaf 4, back]

My Reason.

The **Phisition** shall practize to reade **Chirurgerie**, becawse, thorough wante of learning therein, we haue verie few good **Chirur-gions**, yf any at all, By reason that **Chirurgerie** is not now to be learned in any other place then in a **Barbors shoppe**, And in that shoppe, most dawngerous, especially in tyme of plague, when the ordinarie trimming of men for Clenlynnes must be done by those which haue to do with infected personnes.

Note.

This **Philosophor and phisition** shall haue a garden apointed them which they shall furnish and maintaine with all kindes of simples ; and shalbe yearely allowed, besides their **Lectures**, for their afforesaid extra ordinarie Charge and practizes, 100^{li}.

Also there shalbe one **Reader of the ciuill law**, who shalbe yerely allowed for the same, 100^{li}.

Also there shalbe one **Reader of diuinitie**, who shalbe yerely allowed for the same, 100^{li}.

Also there shalbe one **Lawier**, who shall reade the growndes of the **common lawes**, and shall draw the same, as neare as may be, into **Maximes**, as is done in the booke of the **ciuill lawes entituled de Regulis Iuris**, for the more facile teachinge of his **Awditorie**.

And also shall sett downe and teache exquisitely the office of a **Iustice of peace and Sheriffe**, not medling with plees or cunning pointes of the law; and shalbe yearely allowed for the same, 100^{li.} [over 66^{li.} 13^{s.} 4^{d.} struck out.]

My Reason.

It is necessary that noble men and gentlemen should learne to be able to put their owne Case in law, and to haue some Iudgment in the office of a **Iustice of peace and Sheriffe**; for thorough the want thereof the beste are oftentimes subiecte to the direction of farre their **Inferiors**.

Note.

I would haue this **Lawier** to traine the younger sorte of his hearers to some exercize therein, wherby they may the better grow to be able to put their owne Cases, and to vnderstand perfectly the offices afforesaid, which is as much as I would wish them to learne of the law theare. ffor yf they desire more knowledg, the **Innes of cowrte** may suffice them.

[leaf 5] Also there shalbe one **Teacher of the french tounge**, who shalbe yearely allowed for the same, ... 26^{li.}

Also he shalbe allowed one **Vsher**, at the yearely wage of 10^{li.}

Also there shalbe one **Teacher of the Italian tounge**, who shalbe yearely allowed for the same, ... 26^{li.}

Also he shalbe allowed one **Vsher**, at the yearely wages of 10^{li.}

Also there shalbe one **Teacher of the Spanish tounge**, who shalbe yearely allowed for the same, ... 26^{li.}

Also there shalbe one **Teacher of the highe duche tounge**, who shalbe yerely allowed for the same, ... 26^{li.}

Also there shalbe one **Master of defence**, who shalbe principally expert in the **Rapier and dagger**, the **Sworde and tergat**, the **gripe of the dagger**, the **battaile axe** and the **pike**, and shall theare publicly teach, who shall also haue a dispensation against the Statute of **Roages**; and shalbe yearely allowed for the same, ... 26^{li.}

Also there shalbe one who shall keepe a **dawncing and vawting schole**; and shalbe yearely allowed for the same, ... 26^{li.}

Also there shalbe one **Teacher of Musick**, and to play one the **Lute**, the **Bandora**, and **Cytterne**, &c.; who shalbe yearely allowed for the same, ... 26^{li.}

Also he shalbe allowed one **Vsher**, at the yearely wages of 10^{li.}

Also there shalbe yearely allowed for a Steward, **cookes, Butlers,**
and other necessary officers, ... 100^{li.}

Also there shalbe yearely allowed for a **minister and clark,**
66^{li.} 13^{s.} 4^{d.}

Also there shalbe one perfect **Harowlde of armes**, who shall teach
noble men *and* gentlemen to blaze armes, and also the arte of
Harrowldrie; togeather with the keeping of a **Register** in the said
Achademy of their discentes *and* **pedigrues**; and shalbe yearely
allowed for the same, ... 26^{li.}

Also there shalbe one keeper of the **Liberarie** of the **Achademy**,
whose Charge shalbe to see the bookes there saffely kepte, to Cawse
them to be bownd in good sorte, made fast, and orderly set, And
shall keepe a **Register** of all the bookes in the said **Liberarie**, that
he may geve accompte of them when the *Master* of the **Wardes**, or
the **Rector of the Achademy** shall apoincte; and shalbe yearely
allowed, ... 26^{li.}

[leaf 5, back]

Note.

This **Keeper**, after every marte, shall Cawse the bringers of
bookes into England to exhibit to him their **Registers**, before they
vtter any to any other person, that he may pervse the same, and take
Choyse of such as the **Achademie** shall wante, and shall make the
Master of the **Wardes**, or the **Rector of the Achademy**, privy to his
Choyse, vpon whose warrante the bookes so provided shalbe payed
for. And there shalbe yearely allowed for the buying of bookes for
the said **Library**, and other necessary instrumentes, ... 40^{li.}

Note.

All **Printers in England** shall for ever be Charged to deliuer into
the **Library of the Achademy**, at their owne Charges, one Copy,
well bownde, of euery booke, proclamacion, or pamflette, that they
shall printe.

Also there shalbe one **Treasurer of the Achademy**, who shalbe
yearely allowed for the same, ... 100^{li.}

Also there shalbe one **Rector of the said Achademy**, who shall
make tryall of the nature and Inclination of the **wardes**, to thend
that they may, by his direction, be employed principally in suche
profession whereto their nature doth most conforme, the *Master* of
the **wardes** being made privy therevnto; *and* shalbe yearely allowed
100^{li.}

Also the *Master* of the **cowrte of wardes**, from tyme to tyme, shalbe the chiefest **gouernor** of this **Achademy**, becawse the oversight of wardes doth Chiefly belonge vnto him; *and* shalbe yearely allowed for the same 200^{li.}

Also there shalbe geuen in stocke for the furnishing of a **Liberarie** and Instrumentes apertaining to the same, Togeather with the buying of horses, as afforesaid, and all other necessary thinges for the first furnishing of this **Achademy**, 2000^{li.}

The afforesaid whole yearely wages and Charges } 2507^{li.} 6^{s.} 8^{d.}
of this **Achademy** amownteth vnto }

The whole yearely Charges for the Commons of } 459^{li.} 6^{s.} 8^{d.}
the said **Readers, officers, and seruantes** in this }
Achademy amownteth vnto }

which maketh yearely in all 2966^{li.} 13^{s.} 4^{d.}

Here wanteth levyes for the building or buying of howses for this **Achademy**.

Certaine orders to be obserued.

[leaf 6]

All the fforesaid **publique Readers of arte and the common lawes** shall once within every six yeares set forth some new bookes in printe, according to their severall professions.

Also every one of those which shall publicuely teache any of the languages as afforesaid, shall once every 3 yeares publish in printe some **Translation** into the **English tounge** of some good worke, as neare as may be for the advawncing of those thinges which shalbe practized in the said **Achademy**.

All which bookes shall for ever be entituled as set forth by the gentlemen of **Queene Elizabethes Achademy**, wherby all the nations of the worlde shall, once every 6 yeares at the furthest, receaue greate benefitt, to *your* highnes immortall fame.

Also for ever, the 7th day of **September** and the 17th day of **Nouember**, there shalbe a **Sermon in the Achademy**, wherby the **Awditory** shalbe put in minde who was the fownder thereof. By which meanes the tounge of man shall write for ever in the eares of the living, to the honour of the deade.

There are divers necessary thinges to be further Considered of, all which I omitte vntill your *Maiesty* be resolved what to do herein.

The Comodities which will ensue by erecting this Achademy.

At this present, the estate of gentlemen cannot well traine vp their childeren within this **Realme** but eyther in **Oxford** or **Cambridge**, whereof this ensueth :

ffirst, being theare, they vtterly lose their tymes yf they doe not follow learning onely. ffor there is no other **gentlemanlike qualitie** to be attained.

Also, by the evill example of suche, those which would aply their studies are drawen to licentiousnes and Idlenes ; and, therefore, yt were every way better that they were in any other place then theare.

[leaf 6, back] And wheareas in the vniuersities men study onely **schole learninges**, in this **Achademy** they shall study matters of accion meet for present practize, both of peace and warre. And yf they will not dispose themselves to **letters**, yet they may learne languages, or martiall activities for the service of their Cowntrey. Yf neyther the one nor the other, Then may they exercize themselves in qualities meet for a gentleman. And also the other vniuersities shall then better suffize to releive poore schollers, where now the youth of nobility and gentlemen,¹ taking vp their schollarshippes *and* fellowshippes, do disapointe ²the poore² of their livinges and avauncementes.

Also all those gentlemen of the **Innes of cowrte** which shall not apply them selves to *the* study of the lawes, may then exercize themselves in this **Achademy** in other qualities meet for a gentleman. The Cowrtiers and other gentlemen abowte **London**, having good oportunity, may likewise do the same. All which do now for the moste parte loose their times.

ffurther, wheareas by wardship the moste parte of noble men and gentlemen within this **Realme** haue bene brought vp ignorantly and voide of good educac[i]ons, your *Maiesty* may by order apointe them to be brought vp during their minorities in this **Achademy**,² from xij to his full age³, if he [be] a gentleman by the father of fiue dissentes, and to haue the prynses allowanse towards *the* same², whosoeuer haue the wardshippe of his bodye, yf yt shallbe fownde by office that he may yearely dispend 13^{li.} 6^{s.} 8^{d.} Both **Plato** and **Licurgus**, withe other greate **Philosophors**, having bene of opinion that the

¹ See *Babees Book*, p. xxxvii.

²⁻² Interlined by another hand.

³ MS. ore ege.

educacion of childeren should not altogather be vnder the puissaunce of their fathers, but vnder the publique power and aucthority, because the publique haue therein more Intereste then their parentes. Wherby the best sorte are most like to excell in vertue, which in tymes paste knew nothing but to hallow a hownde or lure a hawke¹, which thing will much asswage the present grief that good and godly parentes endure by that tenure² of wardship. ffor (as yt is) yt not onely hurteth the body, but also (as yt were) killeth the sowle *and* darkeneth the eyes of reason with Ignorawnce. And when the best shall ordinarily be men of such rare vertue, Then the prince and Realme shall not so much from tyme to tyme be Charged, as they haue bene, in rewarding the well deservers. ffor honnour is a sufficient paymente for him that hath inoughe. Wheareas in tymes paste the poorest sorte were best able to deserve at the princes handes, which, without great Charges to the prince, could not be maintained. So that when theis thinges shalbe performed, ordinarie vertue can beare no price. And then younger brothers may eate grasse, yf they cannot atchieue to excell; which will bring a blessed emulacion to England. It being also no smalle Comodity that the nobility of England shalbe therby in their youthes brought vp in amity and acquintaunce. And above all other, this chiefly is to be accompted of, that, by these meanes, all the best sorte shalbe trained vp in the knowledge of gods word (which is the onely fowndac[i]on of true obedience to the prince), who otherwise, thorough evill teachers, might be corrupted with papistrie.

[leaf 7] O **noble prince**, that god shall blesse so farre as to be the onely meane of bringing this seely, frosen, Island into such everlasting honnour that all the nations of the World shall knowe and say, when the face of an **English gentleman appeareth**, that he is eyther a **Sowldiour, a philosophor, or a gallant Cowrtier**; wherby in glory your Maiesty shall make your sellf second to no prince living. ffor, as **Seneca** sayeth, **Cato**, by banishing Vice in **Rome**, did deserve more honnour then **Scipio** did by conquering the **Carthagians**.

And wheareas the fame of the noblest Conquerors that ever were is onely renewed by history,—which is knowen but to a few **His-**

¹ See *Babees Book*, p. xiii.

² altered from 'bondage.'

toriographers,—*your maiesty* shall not onely haue *your* share thereof, but also for evermore, once every .3. or 6. yeares at the most, fill the eyes of the world with new and chaunge of matter, wherby all sortes of **Studentes** shalbe alwaies put in minde of **Queene Elizabethes Achademy**. And in the mean tyme, the perusing of the old, and expectac[i]on for the new, shall occupy Continually euery mannes tounge with **Queene Elizabethes fame**. So that *your maiesty*, being deade, shall make *your* sepulchre for ever in the mowthes of the livinge. Wherby, also, *your highnes* may saye of *your* predecessors as **Zenobia that famous Queene did to Awrelius Emperor of Rome**, which was to this effecte: “Thy Cowrte,” sayeth she, “is replenished with Ignoraunce and many Vices, wheareas my Cowrte is full fraughted with vertue.” Yea, and what further? By *your highnes* the Cowrte of England shall become for ever an Achademy of **Philosophie and Chiualrie**. . . Among the **Lacedemonians** learning bare such price, that the ffather which gaue no learning to his Childe in his youth, did lose the succor and service which was due to him in his olde age. The **Kinges** of this **Realme** (supplying over their wardes the roames of their deceased parentes) haue the vse of their livinges during their minorityes, principally for to traine them vp in vertue, which for Conscience sake oughte not by them to be forgotten.

To conclude, by erecting this **Achademie**, there shalbe heareafter, in effecte, no gentleman within this **Realme** but good for some what, Wheareas now the most parte of them are good for nothinge. And yet therby the **Cowrte** shall not onely be greatly encreased with gallant gentlemen, but also with men of vertue, wherby *your Maiesties* and **Successors cowrtes** shalbe for ever, in steade of a **Nurserie of Idlenes**, become a most noble **Achademy of Chiuallic pollicy and philosophie**, to *your* greate fame. And better it is to haue **Renowme** among the good sorte, then to be lorde over the whole world¹. ffor so shall *your Maiesty* make *your* self to live among men for ever (wheareas all flesh hath but small continuaunce), and therwithall bringe youre selfe into goddes fauour, so farre as the benefittes of good workes may prevaile.

¹ ‘there being no such riches vnder heaven as to be well thought of,’ struck out.

A Book of Precedence.

[*Harl. MS 1440, leaf 11 (old numbering 8).*]

The Copie of a Booke of Precedence of all estates *and*
playcinge to ther degrees.

Cornellis van dalw.

A DUKE.

A Duke must goe after his creation, and not after his Dukedome; the Dutchesse his wife to goe according to the same; he to haue in his howse a Cloth of Estate, and in eury place Els out of the princes presence, so that the same Com not to the ground by halfe a yarde; and likewise a dutchesse may haue her Cloth of Estate, and a barones to beare vp hir trayne in her owne howse.

A Duke may
have a Cloth
of Estate.

And there ought no Earle of Duty to washe with a Duke, but at the duke's pleasure.

Item. a Dukes Eldest sonn is Borne a Marquesse, and shall goe as a Marquisse, and weare as many poudringes¹ as a Marquisse, and haue his Assayes,² the Marquisse being present, saueing he shall goe beneath a Marquisse, and his

A Duke's
eldest son is
a Marquis.

¹ POWDERINGS: Small pieces of fur powdered or sprinkled on others, resembling the spots on ermine.—Halliwell. *Powderings*, certain Devices us'd for the filling up of any void space in carved Works, Writings, Æscutcheons, &c., which last are sometimes said *To be powder'd with Ermins*.—Kersey's Phillips, 1706. (See p. 28.)

² Tasting of food to try whether there is poison in it. See *Babees Book*, p. 196, 315.

wife beneath the marchionesse, And aboue all dukes daughters; but if so be that a duke haue a daughter *which* is his whole heyre, if she be the Eldest dukes daughter, Then she shall goe before and aboue the younger dukes Eldest sonns wyfe.

A Duke's
daughter is a
Marchioness.

Her rank
when mar-
ried.

Item. a dukes daughter is borne a Marchionesse, and shall weare as many Poudringes as a Marchionesse, Sauing she shall goe beneth all marchionesse[s], and all dukes Eldest sonnes wyves. They shall haue none assayes in the marchionesses presens; and if they be maryed to a barron, they shall goe according to the decree of there husband. And yf they be married to a knight, or to men vnder the decree of a knight, then they are to haue place according to theyre Birthe.

A Duke's
younger sons
are Earls.

Item. all Dukes younger sonns be borne as Earles, and shall weare as many poudrings as an Earle, saueing they shall goe beneath all Earles and Marquises eldest sonns, and aboue all viscounts; and there wyues shall go beneath all Countisses and marquises daughters, and aboue all viscountesses next to Marquises daughters.

Item. all Dukes daughters shall goe all-one with a nother, soe that alwayes the Eldest Dukes Daughter go vpermost, vnlesse it be the Princes pleasure to the Contrary.

Of a Duke's
creation.

Item. [at] the creation of a duke, he must haue on him his surcoate and hoode, and he must be lead betweene 2 Dukes, if there be any present; if ¹ not, a Marquisse or 2; and for want of a Marquis, an Erle: some ² what before him on the right hand shall goe an Earle, *which* shall beare the Capp of Estate, with the Coronnett ³ on it; and on the other syde against him shall goe an Earle, *which* shall beare the rod of goulde: and directly before the duke *that* is to be created must goe a Marquis of ⁴ the greatest Estate, to beare the sowrd in the scabert by the poynt, with the girdle thereto belonging, the pommell

¹ MS is

² MS sonn

³ MS Coromnett

⁴ MS or

vpward ; and before him an Erle to bare the Mantell or Robe of Estate, lyinge alonge vpon his armes. All these Lords that *doth seruise, must be in ther Robes of Estate. Item. His stile is proclamed twise, the Largesse thrise.

[* leaf 11, bk]
(MS repeats
that)

A MARQUESSE, HIS WYFE, AND CHILLDREN.

A Marquesse must goe after his Creation, and not after his marquise, and the Marchionesse his wife according to the same ; he to haue a Cloth of Estate in his owne howse, so that it hange a Yarde aboue the ground ; and¹ he to haue it [in] every place savinge in a Dukes howse or in the Princes presence. And he to haue none Assayes in a dukes presence, but his cuppes couered ; neyther may the marchionesse haue her gowne born in a Dutchesses presens but with a gentile-man,—ffor it is accounted a higher degree borne with a woman then with a man ; but in her owne howse she may haue her gowne borne vp with a knights wife : also, ther ought no viscount to wash with a Marquesse, but at the pleasure of a marquise.

A Marquis to
go by his
creation.

A Marchion-
ess' train,
before a
Duchess, to
be borne by
a man,
and not a
woman.

Item. a Marquesse Eldest sonn is borne an Earle, and shall goe as an Earle, and haue his assaye in an Earles presence, and were as mayny Powdrings as an Earle, saueing he shall goe beneath an Earle, and aboue all dukes younger sonns. And his wife shall goe beneth all Countesses, and aboue all Marquises daughters. But If the Marquesse daughter be his heire, If she be the Elder marquises daughter, then she shall goe aboue the younger Marquises Eldest sonnes wyues.

A Marquis's
eldest son is
an Earl,

Item. a Marquises daughter is borne a Countisse, and shall weare as mayny powdringes as a Countes, Saueing she shall goe beneath all Countesses and marquises Eldest sonns wyues ; but they shall haue no assayes in any Countisses presence. And If they be married to a Barron, or to any other aboue a barron, then they shall goe according to the

his daughter
a Countess ;

her rank
when mar-
ried.

¹ MS an

degre of there Husbands; and If they be married to a knight, or vnder the decree of a knight, then they shall goe and haue place according to there birth.

A Marquis's
younger sons
are Vis-
counts.

Item. Marquises younger sonns be borne as viscounts, and shall weare as mayny Powdrings as a viscount, saueing onely they¹ shall goe beneath all viscounts and all Earles Eldest sonns, and aboue all barons; and there wyues shall goe beneath all viscountesses and Earles daughters, and aboue all barronesses.

Item. all Marquises daughters to goe one with a nother, so that alwayes the Eldest Marquises daughter goe vppermost, vnlesse the plesure of the prince be to the Contrary.

Of the crea-
tion of a Mar-
quis.

Item. at the Creation of a marquise, he must haue one him his surcourt² and hoode, and Lad by a Duke and Marquise; the sword borne by an Earle, the cappe and Sirculey³ borne by an Earle.

[leaf 12]

AN EARLE, HIS WIFE, AND CHILDREN.

No Earl to
have assays
before a
Marquis.

An Earle shall goe after his Creation, and not after his Erldome, And the Countisse his wife shall goe according to the same, But he may haue none assayes in a Marquesses presence, but his Cuppe Covred; neither may any Countesse haue her gowne borne in a marchionesses presence with a gentle-woman, but with a gentile-man. Also an Earle may haue in his owne howse a Cloth of Estate, which shall be fringed rounde about, without any pendant. And a barron ought not to washe with any Earle, but at his pleasure.

Barons not
to wash with
Earls.

An Earl's
eldest son is
a Viscount.

Item. an Earles Eldest sonn is borne a viscount, and shall goe as a viscount, and shall weare as mayny poudrings as a viscount; but he shall goe beneath all viscounts, and his wife beneath all viscountesses, and aboue all Earles daughters. But If she be the Earles daughter and heire, and the Elder Earles daughter, then she shall goe aboue the younger Earle Eldest sonnes wyfe.

¹ MS she

² for surcoat

³ ? circlet, coronet.

Item. all Earles daughters be borne as viscountesses, and shall were as mayny poudrings as a viscountesse;¹ yet shall they goe beneath all viscountesses and Earles eldest sonns wyues. And If they be married to a Barron, or to Any other aboue a Barron, than they shall go after the decree of there Housbands; And If they be married to a knight, or vnder the decree of a knight, then they to goe and haue place according to ther birthe.

Earls' daughters are Viscountesses;

Item. all Earles youngest sonnes be borne as Barrons, and shall were as mayny powdrings as a Baron, saueing they shall goe beneth all Barrons and viscountesses Eldest sonnes, and aboue all barronetts; and there wyues shall goe beneth all Barronesses and viscountes Daughters, and aboue all Baneretts wyues.

their youngest sons, Barons.

Item, all Erles daughters to goe, on with a nother, the Elder Earles daughter to goe vpermost, vnlesse the plesure of the prince be to the Contrarye.

A VISCOUNT, HIS WIFE, AND CHILLDEREN.

[leaf 12, back]

A viscount must goe after his creation, and not after his viscounts[y]; and the visscountesse² his wife must haue place according to the same; and he may haue in his owne howse the cupp of Assaye houlden vnder his Cupp when he drinketh, but none assaye taken;³ he may haue Caruer and Sewer, with there Towells, when they sett there seruise on the table, the viscount being sett at the table. And all viscountesses may haue there gownes borne with a man in the presence of the Countes. Also they may haue Trauers⁴ in there owne howses.

A Viscount

may not have assays taken.

Item. viscounts eldest Sonnes be borne as Barrones, and shall weare as many Powdringes as a barron, saueing

Viscounts' eldest sons are Barons;

¹ MS viscountesses

² MS visscountesses

³ See Russell's Boke of Norture in *Babees Book*, p. 196, l. 1195-8: tasting and credence (or assaying) belong to no rank under that of an Earl.

⁴ ? *Traverse*, a moveable screen, a low curtain. *Traves*, State Papers, i. 257. (Halliwell.)

he shall goe beneath all barrons, and aboue all Erles younger sonnys ; And his wyfe shall goe beneath all Baronesses, and aboue all viscounts daughters.

their daughters,
Baronesses ; their

Item. Viscounts daughters [be] borne as Barronesses, and shall weare as many powdrings as a Baronesse ; saueing she shall goe beneth all Barronesses and viscounts eldest sonns wyues. And yf they be maryed to a Barron, they shall goe after the degree of there husband ; and If they be maryed to a knight, or to any vnder the degree of a knight, then they to go and haue place according to there birth.

younger sons,
Bannerets.

Item. Viscountes younger sonns shall goe as Banneretts, and were as many powdrings as a banneret, saueing they¹ shall goe beneath all barenets.

Item. viscounts daughters to goe one with a nother, so that the Elder viscounts daughters do goe vppermost, vnlesse the princes plesure be to the Contrary.

[leaf 13]

A BARON, HIS WIFE, AND CHILDREN.

Of Barons.

A Barron must go after his Creation, so that the Eldest barron goe vppermost ; and the barronesse his wife must goe according to the same ; and they may haue there gownes borne vpp with a man in the presence of a viscountesse. And a barron may haue the Couer of his cupp holden vnderneath when he drinketh.

Barons'
eldest sons
are Banner-
ets.

Item. all Barrons Eldest sonns shall goe and haue place as a Bannerett, and shall haue the vper hand of [a] Bannerett, because his ffather is a peere of the Realme. And all Barrons younger sonns shall goe aboue all batcheler knights, because there ffather is a peere of the Realme.

Of Barons'
daughters.

Item. all Barones daughter[s] shall goe aboue all Bannerets² wyues, and shall weare as much as a bannerets³ wyfe, and shall haue the vpper hand of all bannerets wyues. And If they marry husbands vnder the degree of a knight, then shall they goe and haue place vnder all knightes wyues.

¹ MS she

² MS Bamnerets

³ MS bamerets

Item. all barrons daughters to goe one with a Nother, so that alwayes the Eldest barrones daughter goe vppermost.

memorandum. a lord made by writt, and haueing no new somones by writt, hath no place in the parliament howse, but shall retayne and keepe the name of Lord during his life, by Reason of the proclamation and publication of his name in Court Royall, whether the Children¹ of shuch lords shall haue place as the Children of other barrons, or how they shall take there places.

Lords made by writ have no place in Parliament.

Item. a knights wife may haue her kirtle borne in her owne howse, or in any other place, so it be not in her betters presence: and she may haue her sheete in her owne howse.

Be it remembered, that if any of all the degrees aboue written com or be desended of the blood Royall, thay ought to S[t]and and haue place aboue all those that be of the degrees whereof they be themselues²: as a duke of the blood Royall aboue all dukes, and so the like in all other degrees, vnlesse the princes knowne plesure be to the Contrayry.

Blood Royal first.

Item. there are 4 sortes of wayes to make barrons, ether by writt or Creation:—

The 4 ways of making Barons.

1. The first and most vsiall, when they are called by writt to the parliament by there owne surname, as Lord Latymer of latymer.

2. when they be created by a Nother name in the right of there wif or mother, as pawlet Lord St. Iohn.

3. The 3^d when they be created by the name of some Castle, howse, or manner, as Butlet baron of weme.

4. The 4^d is, when³ they be created by some name of pleasure as the kinge shall best like, as Ratclif Lord Aegremont.

Although they be diuersly Called, yet are they all of like calleing; and though in shew some of there dignities

[leaf 13, back]
All Barons equal.

¹ MS Children ² See *Babees Book*, p. 190, 285. ³ MS when

Barons keep
their name
tho' they sell
their estate.

be from the howse, yet is the right and dignitie in the personn of the noble man; for although he sell or exchange¹ that cometh the name of his dignitie of, yet shall he still for euer be called barron of the same place, and haue his seate and voyce in the parliament by the same name he was ffirst called and Created; as, for example,—

The Lord Audleigh of Audleigh and helighe Castle sould Bothe² thour & thorn³, and yet is the Barron as he was before.

[leaf 12 back,
at foot]

The Lord Clifford of Clifford exc[h]aunged his castell of Clifford, with other lands therefore, with king Edward the first, for the honour of Craven and other lands there, and yet is the Lord Clifford as before.

Arthur Lord Grey of wilton sould wilton, and bought other lands, and yet is the barron of wilton notwithstanding.

[leaf 13, back] THE PROCEEDING TO THE HIGH COURT OF PERLIAMENT AT WESTMINSTER, FROM HER HIGHNES ROYALL PALLACE OF WHITEHALL.

ffirst, mesingers of the Chamber
Gentlemen 2 and 2
Esquires 2 and 2
Esquires for the bodye
The 6 Clarkes of Chancery
Clarkes of the signet
Clarkes of the priue seale
Clarkes of the Councell
The maysters of the Chancery
Batcheler knights
Knights Bannerets
The Trumpeters
Sergiants at the law

¹ MS exchange

² MS Bethe

³ Is it 'tower & thorn,' or 'the one & the other'?

The queenes Sergeant alone
 The queenes Attorney and Soliciter together
 Pursuants of Armes
 The Barrons of the exchequer
 Iustices of the kinges benche and of the Common
 place
 The Lord Cheife Baron together
 The Lord Cheife Iustice of the Comon please
 The Lord Cheife Iustice of England and the master of
 the Rowles together
 Knights of the bathe
 Knights of the priuate Councell
 Knights of the gar'ter

¶ He that Carieth the queenes Cloake and hat.

Barones younger sonns
 Viscounts younger sonns
 Barrons Eldest sonns
 Earles younger sonns
 Viscounts Eldest sonnes
 Marquises younger sonnes
 Earles Eldest sonns
 Dukes younger sonns
 Marquises eldest sonns
 Dukes Eldest sonn
 The Chiefe Secratary, no barron
 The Tresurer and Comptrouller
 All the barrons in there Roabes, two and 2, the young-
 est for-most
 All Bishoppes in there Robes, two *and* 2, the youngest
 ffor-most
 The Lord Admirall and the Lord Chamberlayne to-
 geather, if they be Barrons and l[i]ke degree
 ¶ Heraldes of Armes on the syde
 Viscounts in there Robes, the youngest formost

[leaf 14]

Earles in there Roabes, 2 and 2, youngest formost
 Marquises in there Roabes
 Dukes in there Roabes
 The *Lord* President of the Councell
 and the Lord Priuie Zeale
 ¶ Clarentius and Norrey kings of Armes
 The *Lord* Chancelor and the Lord Tresurer of England
 togeather
 The Archbishop of Canterbury and the Arc[hbi]shop
 of Yorke togeather
 Sergeantes at Armes
 Garter Principall King of Armes
 The Capp of Estate borne by an Earle, and with him
 on the left hand the Earle Marshall of England
 with the gilte rodde
 The Sworde borne by an Earle
 Then the queenes Maiestye on horsbacke, or in chariott,
 in her Robes of Estate, her trayne borne by a
 Dutchesse or Countisse
 The Lord Chamberlayne and vice Chamberlayn on
 each side of the queenes Maiestie
 Then the Pentioners with ther poleaxes on each side of
 her Maiestie
 And a litle behinde her the *Master* of the horsse, lead-
 ing a Spare horse.
 Then Laydyes and gentileweomen, according to there
 Estates, 2 and 2
 Then the Captayne of the Guard, with all the guard
 following him, 2 and 2.

Be it noted, that in proceeding to the parliament, these
 5 bishoppes following keepe there playces ordinariley, who-
 so is in them, viz.—

The Archbishopp of Canterbury	} so placed by there
The Archbishopp of Yorke, 2	
The Bishopp of London, 3	

dignitie

The Bishopp of Durham, 5

The Bishop of winchester, 4 { the prelate of
winchester heare

(The bishoppes of London, winchester, and Durham, so placed by act of *parliament*.)

All other bishoppes take there places according to there creations.

THE PLACEING OF GREATE OFFICERS, ACCORDING TO AN [leaf 14, back]

ACT OF PARLIAMENT MADE IN ANNO XXXj HENRICUS
OCTAUI [A.D. 1539]

These 4, viz.

The Lord vicegarent is to be placed on the bishops side,
aboue all

1. The lord Chancellor
2. The Lord Tresurer
3. The Lord President of the Councell
4. The Lord Priuy seale

Being of the decree of A Baron or aboue, shall sit
in the perlament and all Assembles of Councell,
and aboue all Dukes not being of the blood Royall,
viz.,

The kinges Brother, Vncle, or Nephew.

These Sixe, viz.,

1. The lord C[h]amberlayne of England
2. The lord Constable of England
3. The lord Marshall of England
4. The lord Admirall of England
5. The lord Greate Master or Lord Steward of the
kinges howse

6. The kings Chamberlayne

Are to be playesd in all assembles of Councell
after the lord priuate seale, according to there
degrees and estates; viz., if he be a barron, aboue
all barrons; if he be an Earle, aboue all Earles.

The Kinges Secretary

being a barron of perliament, shall sitt aboue all barrons; and if he be of higher degree then a barron, he shall sit and be playced according to his degree.

If any of these xi officers aboue mentioned be not of the degree of a barron of *Parliament*, whereby he hath not power to assendt or dissent in the high Court of *Perliament*, Then he or they are to sitt vppon the vppermost wolsack in the *parliament* Chamber, the one aboue the other, in like order as is aboue specified.

THE NUMBER OF MOURNERS AT FUNIRALLS, ACCORDING TO
THE DEGREE AND ESTATE OF THE DEFUNCT.

A King to haue mourners	xv
A Queene or a prince	xiiij
A Duke or a Marquisse	xi
An Earle or a Viscount	ix
A Barron	vij
A Knight	v
An Esquire or gentelemen	3

LLIUERYES FOR NOBLE MEN AND GENTILEMEN AT THE
PARLIAMENT, OF EURY MAN ACCORDING TO HIS ESTATE.

A Duke to haue for his gowne, sloppe, and mantell, a xvi yards, and liury for 2 [?] xvij seruauents.

A Marquesse for his gowne, slope, and mantell, xvj yards, and liury for xvj seruants.

An Archbishop, as a Duke.

An Earle for his gowne, sloope, and Mantell, xiiij yards, and liury for xij Seruants.

A viscount for his Gowne and Mantle, xij yards, and liury for x seruants.

A barron or Barranett, being knight of the garter, for his gowne and hoode, viij yardes, and Liury for viij Seruants.

A knight, vi yardes, and liuery for iiij Seruants.

An Esquire for the bodye, as a knight, and liuery for iiij Seruants.

All other Esquires and Gentlemen, v yardes, and liuery for 2 seruants.

Be it Remembred, that none may weare a hood vnder the degree of an Esquire of the Kinges houshold, but only tippets of a quarter of a yarde broade; and in tyme of need they to weare hoodes.

Nether may any weare hoodes with a Rowle slyued ouer there heades, or other wayes being of that fashon, vnder the decree of a barron or an Erles sonn, an here bit¹ only without Rowle.

[WHAT SERVANTS NOBLEMEN MAY KEEP.]

A Duke may haue a Tresuror, A Chamberlayne, 4 greate hushers, A steward, A Comptrouller, A master of his howse.

An Erle may haue a secretary, A Comptrouller, A Steward, 2 great hushers, A gentile-man for his howse.

A Baron may haue A Steward, A Clarke of his kitchin, A yeoman of his horse, A gentileman husher (but Couered, and not bare-Hedded when he goeth abroad), And a Yeamon Husher, A grome of his Chamber, A yemon husher of his hall, and his grome, (but no Marshall,) A Sewer Armed, A Caruer, (but vnmarried,) A foreman [?]

his cup couered, t[h]oughe in the presence of his better, but no assay taken at any tyme; his foote Carpit single.

[A BARONESS'S RIGHTS.]

A Baronesse Lying in Childbed may haue single carpetts round about her bead, but no foot sheete, with degrees nor with-out.

¹ ? a hair bit

A Baronesse may haue no trayne borne ; but haueing a gounne with a trayne, she ought to beare it her selfe. Quere, whether she may haue any trayne borne to the greate chamber doore in Court, or noe.

Her gentileman husher goeing before her abroad, ought to goe vncouered.

LIUERYES FFOR NOBLE WOMEN AT THE INTERTAYNEMENT
OF ANY GREATE ESTATE.

A DUTCHESE.

for her selfe xvi yards
for her trapper of her horse, of veluet . xvi yardes
and of Cloth v yards
for her 3 gentle weman,¹ 5 yardes a
peece, fiftene yardes xv
for her 3 gentlemen xv yards
ffor her selfe, one mantlet, one barbe, one frontlet, 4
kerchifes

And Liury for 12 seruants.

A COUNTISSE.

for her selfe 12 yardes
for her traper 5 yardes
for her 3 gentilewemen 15 yardes
for her selfe, one mantlet, on barbe, one frontlet, 3
kerchiefes
for her gentle weoman, of Lynen all points as before
a Liury for 8 seruants.

A BARRONESSE.

for her selfe 12 yards
for her tray[er] 5 yardes
for her 2 gentleweomen 10 yardes
for her 2 gentlemen 10 yardes
for her selfe, one mantlet, one barbe, one frontlet, and
2 kerchiefes

¹ ? '&' struck out here

for her 2 gentleweomen, 2 mantlets, 2 barbes, 2 frontlets, and one kerchief.

for her owne gentileweoman, 2 elles of fyne holland,
And liuery for 4 seruants.

LADYES AND GENTLE WEOMEN.

for her selfe 6 yards
for her trayer 4 yardes
for her gentle weomen 3 yards
for her selfe, on Mantelet, one barbe, one frontlet, and
2 kerchifes
And liuery for 4 seruants.

THE ORDER OF ALL ESTATES.

A Dukes Eldest sonnes be Earles, and all the rest of his sonns are Lords, with the Addition of there Christen name, as Lord Thomas, Lord Henry.

Item. if the Dukes Eldest sonn, being an Earle, haue yssue male, his Eldest son shall be called lord of a place or barrony, and all his other sonns no Lordes but in Curtisy ; but all his daughters be Ladyes.

The Dukes Eldest sonn, being of the blood Royall, shall sit or goe aboue a marquesse.

All marqueses Eldest sonnes are named no Earles, but lord of a place or barrony, without any Adission of his Christen name ; and all his other bretheren, Lordes, with the Addition of there Christened name.

A Marquesse Eldest sonn of the blood Royall shall sit or goe aboue an Earle.

An Earles Eldest sonn is called a lord of a place or Baron[y], and all his other sonnes no lords, but all his daughters are Ladyes

Eearles Eldest sonn, if he be of the blood Royall, shall sit and goe aboue a Viscount. If he be not, the[n] aboue a barron. [leaf 15, back]

A viscounts Eldest sonn is no Lord, nor no other of his sonns, nor none of his daughter[s] ladyes.

A viscounts eldest sonn, yf he be of the blood Royall, shall sit and goe a-boue A baron; yf not, then a-boue a barons sonn; and so of all other dignities.

A slope is a morning Cassock for Ladyes and gentile wemen, not open before.

A surcoate is a mor[n]ing garment mad lyke a Close or straight-bodied gowne, which is worne vnder the mantell; the same for a Countesse must haue a trayne before, A nother behind: for a baronesse no trayne.

The trayne before to be narrow, not exceding the brea[d]th of 8 inches, and must be trussed vp before vnder the girdle, or borne vppon her left Arme.

p. 13, *Poudringes*; p. 15, *Marchioness's train*. Lord Leconfield writes: "So far as I can learn from others, it is not usual to carry out at State Ceremonies now, the rules laid down in this Book of Precedence with regard to the bearing of the trains of a Marchioness and Duchess.

"The *Powderings* are, I am informed, bands of ermine, called also *Miniver*; but I cannot learn what number is allotted to each order of Peers. They are worn on the Cape of the Robe."

Mr G. E. Adams, Rouge Dragon, writes: "the *Powderings* are surely the same as 'the guards of ermine' in Clark's *Heraldry*, edited by J. R. Planché (Bell and Daldy, 1866). p. 224, 'A Duke's mantle has only 4 guards of ermine with a gold lace above each, that of the Prince having 5.' 'The mantle which a duke wears at the Coronation is doubled with ermine below the elbow, and spotted with 4 rows of spots on each shoulder.'

"From the same book it appears that

a Marquess has $3\frac{1}{2}$ guards on the shoulder

an Earl " 3 " " "

a Viscount " $2\frac{1}{2}$ " " "

a Baron " 2 " " "

And that the Coronation robes

of a Marquess have { 4 rows of spots on the right shoulder
 3 " " on the left "

of an Earl " 3 " " on each "

of a Viscount " { 3 " " on the right "

 2 " " on the left "

of a Baron " 2 " " on each "

The Ordering of a Funerall for a Noble Person in Hen. 7. time.¹

[MS Cott. Julius B. xii. leaf 7, back—leaf 8.]

This Is the ordynaunce And guyding that perteyneth vnto the worshippingfull Beryyng of Any Astate, to be done in maner And fourrme ensuyng.

ffurst, to be offerde A swerde, by the moost worshipfull of the kyn of the saide Estate, And ony² bee presente; elles by the moost worshipfull Man that is present there, on his partie.

Item, In like wise his Shelde, his Coote of worship, his helme and creste.

Item, to be hadde A banere of the Trinitie, A baner of oure Lady, A bannere of Seint george, A baner of the Seynt that was his aduoure, And A Baner of his Armes/ Item A penon of his Armes; Item A Standarde, and his beste therein: Item A geton³ of his devise with his worde.

¹ This heading is in a late hand.

² MS only

³ "Euery baronet, euery estat aboue hym shal have hys baner displayd in y^e feild, yf he be chyef capteyn; euery knyght, his penoun; euery squier or gentleman, his *getoun* or standard, &c. . . . Item, Y^e meyst lawfully fle fro y^e standard & *getoun*, but not fro y^e baner ne penon. . . . Nota, a stremer shal stand in a top of a schyp, or in y^e forcastel: a stremer shal be slyt, & so shal a standard, as welle as a *getoun*: a *getoun* shal berr y^e lenght of ij yardes, a standard of iii or 4 yardes, & a stremer of xii. xx. xl. or lx. yardes longe." MS. Harl. 838, quoted by Sir F. Madden in *Archæol.* xxii. 396-7. He adds that Sir H. Nicolas, in the *Retrospect*. Rev. N.S. i. 511, quotes MS. Harl. 2258 and Lansd. leaf 431, the former of which states, "Euery standard & *Guydhome* [whence the etymology of the word is obvious (? F.)] to have in the chief the crosse of St George, to be slitte at the ende, and to conteyne the creste or supporter, with the posey, worde, and devise of the owner a *guydhome* must be two yardes and a halfe, or three yardes longe." But in Dugdale's *Warwickshire*, p. 327, is a bill, with "Item, a *gyton* for the shippe of viij yerdis long, poudrid full of raggid staves; for the lymmyng and workmanship, ij s." *Ret. Rev.* i. 511, *ib.*

Item. A doubble valance Aboute the herce, both aboue And by-neith, *with* his worde And his devise written therine.

Item, xij Sc[oc]hons of his Armes to bee sett vpon the barves withoute And *within* the herse, And iij dosen penselles to stande aboueñ vpon the herse Amonge the lightes.

Item, to be ordeignede as many scochons as be pilers In the Chirche; And Scochons to bee sett In the iij quarters of the saide chirche, as best is to be sette by discrecion.

Item, as many Torchēs as the saide Astate was of yeres of Age; And on euery torche A scochon hanging; And the berers of the torches In blakk.

Item, it is to bee ordeignede standing .v. officers of Armes Aboute the saide herse, that Is to say, one byfore the saide herse, bering the cote of Armes worship, And he standing at the hede in the myde-warde of the saide hers. The ij^{de} stonding on the right Side of the herse in the fore fronte, bering his Swerde. The iij^{de} stonding on the lifte Side of the saide herse, bering his helmet *and* creste; The iiijth on the Right Side of the saide hers, in the Nethere parte of the hers, bering his baner of Armes; And the vth standing on the lifte side, In the nethere parte, he bering his penon, So standing till the offering. And the baners of the trinitie, oure lady, Seinct george, And the baner of his Aduoure¹ to bee sett Aboue In parties of the saide Hers, And his standarde also.

Item. to bee ordeynede certeyne clothes of golde for the ladies of his kyn being *within* the saide hers; And they to offer the saide clothes of golde.

Item, a certeyne of Innocentes clothed In white, euery Innocent bering A Taper in his hande.

Item, the hors of the saide estate, trappede *with* his Armes; And a man of armes, being of his kinne, vpon the same hors, or elles eny other māñ of worship in his name, hauyng In his hande A Spere, Swirde, or Axe, so to be presentede to the offering in the Chirche *with* ij worshipfull men, oon gooing on that oon Side of the hors,

¹ Also a pensel to bere in his hande of his *avowrye*. Lansd. MS cited by Douce in *Archæologia*, xvii. 296, and explained by him '*Avowrye*, cognizance, badge, distinction.' See p. 33, below, l. 6.

And that other' oñ that other' Side of the hors, And a man leding the same hors.

Item, the heire of the saide estate, after he hath offrede, shaft Stande vpon the lifte Side of the preste Receyving the Offering of the Swerde, helme, *and* Creste, Baner of Armes, Cote of worship, And penoñ.

Item, ij men of worship to stonde oñ the same Side of the preste, holding A bason, with therin for the offering.

A Funeral in Popish times.

[Ashmole MS 837, art. vi. leaf 133-9, written in the
time of Charles I. or II.]

The manner of Ordering of every man att y^e setting forth
of the Cors, and how every man shall goe after y^e estate
and Degree that they bee of, in dew order.

The order of the
procession is :

First, The Orders of Freres as they bee accustomed.	1. Friars.
Then the monkys and Chanons ; after them the	2. Monks.
Clarkys ; then the Priests ; and then they of [the]	3. Clerks.
Church where y ^e Body shalbe buried must have the	4. Priests.
preeminence to goe nearest the Corse within their	5. Church-attendants.
juri[s]diction. Then y ^e Proelats that bee in Pontifica-	6. Prelates.
libus ; Then sertayne gentlemen in Dowle, ¹ their hood	7. Men in black.
vppon their sholders ; Then the Chaplyn or Chaplyns	8. Chaplain.
of the defunct ; next them the Overseers ; Then the	9. Overseers.
executours weryng their hoods ² on their Heddes, going	10. Executors.
in good Order, ij and ij. Then a gentylman in a	11. Banner-bearers.
mourning habit, with a hood on his face, to bere y ^e	
Banner of his Armes, if hee bee not vnder y ^e degree of	
a Baneret ; and if hee bee but a Bachelour Knight, hee	
to have but a Penon of his Armes, and a guidon with his	
Creste, And a paust (<i>sic</i>) wrytyng therein, and y ^e Crose	
of Saint George. * In y ^e first quarter the Banarette to	[* leaf 133, back.]
have his Standard made in likewyse, with his Crest,	
the Bannor or Pennon on y ^e right side before the Corps,	
and the Standard or guidon on the other side before the	
Corps, and y ^e Herald of Armes betweene them, a space	12. Herald.
before theme. Then the Corps and 4 Banners of	13. The Corpse, and four gentle-

¹ mourning. Cf. 'mourning habit,' 6 lines down.

² MS has 'Heddes on their hoods.'

sanctes¹ att the fower Corners, borne by 4 gentilmen men bearing
4 banners.
 in mourning habattes, with hoddys on their faces, Te
 one of the Trynity att y^e Hede, on y^e right side; the
 other, of our Lady, att the Hede on the other side;
 The third, of the Armes of *Saint* George, att y^e Feet
 on the ryght side; The 4th, of his avowry², of the other
 syde: Then next after the Corps, the Chiefe mournour 14. Chief Mourner.
 alone, and the other mournours to goe two *and* two, 15. Other Mourn-
ers.
 ceartayne space one from another; and next theyme
 the greatest statys, and a space after theyme all other to 16. Nobles.
 follow as *servantes*, and theyme that will. and when 17. Servants.
 y^e Corps commyth, where y^e shall remayne, att the At the west door,
the corpse is
censed,
 West dore of the Church, A prælat shall sens the [* leaf 134]
 * Corps, which shall do the devyne service; then sixe of
 theyme of y^e place, being prestys or religious, whither
 they bee, bere y^e Corps, or else so many gentylmen;
 and att y^e 4 Corners of the rych Cloth, fower of the
 greatest estates of the sayd Church must bee support-
 yng of y^e iiij Corners, as if they bare him; and so had then borne into
the Quire, where
is a herse, with
lights,
 into the Quier, where must bee a goodly herse well
 garnished with Lightes, pencelles, and scochyns of his
 Armes; and if hee bee an Earle, hee must have a
 Cloth of Magesty, with a Vallance fryngyd; and if hee
 bee a Knight Banarett, hee may have a vallance
 fryngyd, and a Bachelour Knight none. The sayd
 herse must bee raylyd about, and hangyd with blake hung with black
cloth.
 Cloth; and the Grownd within the Rayles must bee
 coveryd with blake Cloth; And the fourmes that the
 mourners do lene vppon within the Rayles; the Chiefe
 morner att the Head, the other morner att the sydes;
 and the Helme, Crest, wreth, and mantyll must bee att
 the Hede vppon the bere, the shild over the left syde,
 and y^e sword on the right side; The *Cote of Armes [* leaf 134, back]
 on the bere, the banneres to be holdyn without the
 rayles, in forme as they wente; The Herauld to stand

¹ saints. MS sancles.² See p. 30, note.

att the Hedde without the rayles, weryng the Kings Cote of Armes. The derge don, the *prelates* and pontificalles to Fence the Corps within the rayles, and all the Covente standing about y^e Herse, without the rayles, sing anthems, and say prayers. singing diuerse antems ; and att every Kyrie lyson, one to say with an high voice for y^e sowle A Pater noster : the sayd morneres to bee gon their way before that the Seremonyes bee don : then the *iiij* banneres to bee borne to the grave, but nothing else, then to bee sett agayne att y^e Herse till over the morow that y^e Masses bee sayd : The executoris must see y^e buryng of the Corps ; the Helme, Crest, shilde, Coote of Armes, and swerde, must bee taking away, and sitt apou the high Awter, till over the morow att y^e massis ; then to bee sette over y^e bere.

[leaf 135]

The manner att the Offering att the interrement of Noble-men.

Next morning all the mourners hear Mass, and make their offerings.

The Chief Mourner offers 3s. 4d.

The Executors offer one by one.

The 2nd Mass is of the Trinity.

[* leaf 136, back]

First in y^e morning betymes, Masse of our Lady bee [said], the banners to bee holdyn, the helme, Childe,¹ sword, the Cote of Armes, to bee layd vppon y^e bere in dew order, and the morneres in there places : Att the offering tyme the cheife morner, accompanyd with all the other, to goe forth att y^e hede, att the left hede of the herse, and none to offer but y^e chiefe mourner att that masse, and hee to offer *iijs iiijd*, and then to returne, on the other side, to his place that hee came fro ; the harald weryng his Cote if the mourners bee not present att y^e sayd masse ; The executores to goe in like mannour to y^e offeryng, and none to offer but one of theyme, and then to goe to their places that they came fro.

The second masse of the trynite att y^e offering likewise, as before fanyng.² That hee shall offer 5s ; and the third masse must bee of *Requiem), and that to bee song

¹ Shield.² not 'sauyng' ? (G. P.)

by y^e noblest prelat Pontificalibus. The chefe morn-
 eres, accompanyd as before, shall offer for the masse
 pene vijs viiij^d ; then to their places as they came fro,
 att every tyme ; the Heraulde or Heraulds there beyng,
 weryng their Masteres Cote of Armes, going before the
 morners to and fro the offeryng, and so to bring theyme
 to their places agayne on the other side ; and the sayd
 officers of Armes to stand without the rayles att the
 Hede.

The Chief Mourn-
 ers offer 7s. 9d. for
 the mass-penny.

Item, there must bee offeryd the Cote of Armes by
 two of the gretyst gentylmen.

The deceased's
 Coat of Arms,

Item, too other to offer his swerd, the pomell and
 the Crosse foreward.

sword,

Item, ij to offer his Helme and Crest, and if hee
 bee of y^e degree of a Earle, then a Knight rydyng on a
 Corser trapyd with the Armes of y^e defunct, the sayd
 Knight armyd att all peces savyng the hede, having in
 his hand a battle-axe, the poynt downeward, led by
 *twey too other Knightes from the west dore of the
 Church tyll hee came to the dext.¹ in the quire, the
 officer or offycers att Armes going before hym ; and
 there the sayd Knight to alight, and the sexton there to
 take y^e Horse as is fee, and the Knight to bee ledd to
 the offeryng, and there to offer y^e axe, and the poynt
 downeward ; then y^e sayd Knight to bee convayd into
 the revestre, and there to bee vnarmyd.

helm and crest,
 are offered.
 If he was an Earl,

[* leaf 137]

his horse goes as
 the Sexton's fee,
 and his axe to the
 church.

Then the rest of the mornys to goe, too and too, to
 the offeryng ; and so to their placys.

Also, yf it bee an Earle, there must bee too gentyl-
 men to bryng too Clothes of bawdkyn from the one
 syde of the quire, and deliver them to the Herald,
 which shall deliver them to too of y^e grettest estatys,
 which must offer theyme, the lowest estate first, and
 then the other, some men calles this Clothys 'pawlls,'
 and sume 'Clothys of gold,' which shall remayne in y^e

For an Earl too,

palls, or cloths of
 gold, must be
 offered.

¹ desk :—the Litany or fald-stool.

Lastly, all offer
that will.

[* leaf 137, back]

Churche; then all the othyr to offer that wyll,¹ the
gretyst estatys to *offyr first, next after the executores.
The offering don, the sermon to begyn; and att y^e last
end of the masse, Att 'Verbum Caro,' the banner of
Armes or pennon shalbe offeryd, as y^e state is of degre.

The Nombre of morners, after y^e degree of the defunct.

A King has
15 Mourners,

and a Knight 5.

The King to have xv.

A Duke to have xiiij.

A Marcus to have xj.

A Earle to have ix.

A Baron to have viij.

A Knight to have v.

Sytting of Noblemen.

Blood royal gives
precedence to a
noble.

A Dukes sonn *and* heire, beyng of the blood royall,
shalbe sett above A Marquis; and if hee bee not of y^e
blood Royall, hee shall sitt above an Earle; And an
Erles eldest sonn, if hee bee of blood ryall, shall sitt
above a Vicount; and if hee bee not of blood riall,
hee shall sitt above a Baron.

[* leaf 138]
Ladies take their
husbands' rank.

*And as for all Ladyes and gentylwomen: to bee
sytt after the degree of their husbandes; and if any of
the Ladyes or gentylwomen bee of the blood ryall, the
King may command them att his plesure.

Liberges for Noblemen att Interyments, ebery man
acordyng to his estat.

A Duke, for his owne slope and mantyl, 16 yerdes
att x s the yerde, and Livery for eighteene; And a
Erle, for his gowne, slope, and mantyll, sixteene yerdes
att viijs. the yerd, and Livery for 12 *servantes*.

Allowances for a
Baron, who is a
Knight of the
Garter.

A Baron or Banneret, beyng Knight of the Garter,
for his gowne and hood, sixe yerdes; and Livery for
viij *servantes*.

A Knight, 5 yards, six shillings eight pence y^e yard,
and liuerie for fower *servantes*.

¹ After pat, fast at hande
Comes po time of offrande:
Offer or leeu, wheper be lyst.

A Squyer for y^e Body, as a Knight, and Livery for iij *servantes*.

All other *Esquires* and gentylmen, att five shillinges y^e yard; and *livery for iij *servantes*. And every [* leaf 138, back] gentylman servant iiij yards.

Non to were no hoodes vnder the degree of a *Esquier* of Household, bot onely tippetes of a quarter of a yard brode; and in tyme of ned the[y] mey wher hoddys.

Hoods worn by Esquires and their superiors: tippets by their inferiors.

Also, non to wher no hoddys with a Roll slyvyd, on his hede, or otherwise beyng of that fasion, vnder y^e degree of a Baron, or an Erles sonn and heire; bott onely hoddys without Rolles.

No hoods with rolls to be worn by any one below a Baron.

Feez appertayning to y^e Officers att Armys.

Item, att y^e Buryall of on, being a Pere of y^e Realme, of the bloode Ryall, or elles in any of theis Offices, as Conestable, Mareshall, Chancelour, Hekh Tresorer, Chamberlayn, Steward, Admirall, or Lord Privy Seale, there hath been accustomyd, all y^e offecers of Armys to wher their Cottys of y^e Kings armys, and to have their gownes, and hoddys; and five Pounds to bee divided amongst them. *In likewys, yf any Lord of the *parlement* chance to dye duryng the tyme of y^e *parlement*, they to have as affor is sed.

At the burial of a Peer of the Blood Royal,

or one in the high offices, or Parliament,

the Officers of Arms wear their coats-of-arms,

and have 5*l.* between them.

[* leaf 139]

P. 29. Mr G. E. Adams, Rouge Dragon, says: "No doubt 'his beste' means his crest; and query if it is not a miswriting of the MS for *crest* instead of *beast*. For it would not follow that a man has a beast for his crest: mine is (a beast of) a Bird, and that of Lord Hill 'a Castle,' no beast at all. No doubt, however, beasts, or bits of them, are most common. In olden time (days of *gold* for us) the Heralds arranged all the state funerals. The Lord Chamberlain is an innovation, introduced to manage the *private* funerals of Royalty, as being more under the Sovereign's thumb than the 'Earl Marshal' (an hereditary office) and his Heralds. The Lord Chamberlain has even now only to do with *private* funerals, such as those of the Duchess of Kent, and of 'Albert the Good,' &c. &c. Those of the Dukes of York and Kent, of George III. and IV., William IV., Duke of Wellington, &c., devolved on us."

The definition of an Esquire, and the severall sortes of them according to the Custome and Usage of England.

[*Ashmole MS 837, art. viii. fol. 162.*]

An Esquire, called in latine Armiger, Scutifer, et homo ad arma, is he that in times past was Costrell to a Knight, the bearer of his sheild and helme, a faithfull companion and associate to him in the Warrs, serving on horsebacke; whereof euery knight had twoe at the least [in] attendance upon him, in respect of the fee, For they held their land of the Knight by Cottage, as the Knight held his of the King by Knight service.

At this day, that Vocation is growne to be the first degree of gentry, taken out of the service in the warrs, from whence all the other degrees of nobility are borrowed.

The first sort of them, and the most ancient, are the Eldest sonnes of Knightes, and the eldest sonnes of them successively in infinitum.

The second sort, are the eldest sonnes of the younger sonnes of Barons and noblemen of higher degree, which taketh end, and are determined, when the Cheife Males of such Elder sonnes doe fayle, and that the in-heritance goeth away with the heires female.

The third sort, are those that by the King are Created Esquires by the gift of a collar of SS, or such bearing armes are the principall and cheife of that Coate Armour, and of there wholle race; out of whose familys, although divers other houses doe spring and Issue, yet the Eldest of that Coate armure only is an Esquire, and the residue are but gentlemen.

The fourth and last sort of Esquires, are such, as bearing office in the Commonwealth or in the Kinges house, are therefore called and reputed to be Esquires, as the Sergeants at the law, the Escheators in Euery Shire and in the Kings house, the heralds of armes, the Sergeants at Armes, and the Sergeants of Euery office, who haue the Coller of SS given them, but hauing noe Armes, that degree dieth with them, and their Issue is not Ennobled thereby.

The good wyfe wold a pylgremage.

[*Porkington MS, No. 10, leaf 135, back, ab. 1460—70 A.D.*]

The good wyf wold a pylgremage vnto þ ^e holly londe :	The good wife
¶ sche sayd, “my dere dozttur, þou most vndor ³ -stonde	tells her daughter 4
¶ For to gowerne well this hous, and saue thy selfe frow schond.	[leaf 136] how to manage her house and herself.
¶ For to do as I þ ^e teche, I charge the þou fonde.	8
¶ Witt an O & a ny, seyd hit ys full 3ore, ¹	
¶ That lothe chylde lore be-howytt, and leve chyld moche more.	12
¶ When I am out of þ ^e toune, loke that [thou] be wyse,	When I'm away,
¶ And rene þou not fro hous to house lyke a nantyny gryce ;	don't run about like a St Anthony's Pig, 16
¶ For þ ^e yonge men cheres the, they wyll sey þou art nyce,	
¶ And euery boy wyll wex bold to stere þ ^e to lovd ² wysse.	or every boy will want to seduce you. 20
¶ Witt añ O & a I, my talle þou atende :	
¶ Syldon mossyth the stone þat ofty n ys tornnyd & wende.	24

¹ This line, like many others in the poem, is written in the MS as part of the one above it.

² ? lewd.

Don't show off
to attract men's
notice.

[leaf 136, back]

On holy days,
when you sing
or dance, don't
hang your girdle
too low

Also, hide your
white legs, and
don't show your
stockings
(or drawers)

[leaf 137]

like a butcher
the flesh he
wants to sell.

- ¶ Schowe not thy selfe to proude,
passynge thyn a-stat,
¶ To make men loke aftur þe,
and aske, "who ys that?" 28
¶ A gentyll woman, or' a callot,
men wyll deme thow arte.
¶ Were no nodor' a-ray this weke
þen thow meyst were aȝt gatt. 32
¶ Witt aȝ O & a I,
men wyll sey þis,
"Be wyne hope men mey se
where þe tawerne ys." 36
- ¶ Doȝttur, in aȝ company
vppon þe hally day,
¶ Wheþer þou wyll daunce or synge,
or' witt thy fellowys pley, 40
¶ Honge thy gordoff nott to lowe,
but take þe knot a-way.
¶ Where no beydis a-bout þe,
but hit fall for' thyn a-raye. 44
¶ Witt aȝ O & a I,
thus men wyll tell,
¶ "The corsser' hathe his palfrey dyȝt
aȝt reydy for' to sell." 48
- ¶ Doȝttur, seyde þe good wyfe,
hyde thy legys whyte,
¶ And schew not forth thy stret hossyn
to make men have de-lytt; 52
¶ Thow hit plese hem for' a tym,
hit schaff be thy de-spytt,
¶ And men wyll sey
"of þi body þou carst but lytt." 56
¶ Witt aȝ O and aȝ I,
seyd Hit is full ryve,
¶ "The bocher' schewyth feyre his flesche,
for' he wold sell hit full blythe." 60

- ¶ Be þou noþt of lowȝttur lyȝt,
nor' of contenance lyȝt ; Don't indulge in
light laughter
or looks.
- ¶ Ouer homly ys not best,
men may dem Aryȝt. 64
- ¶ Tyk not witt hondis nor' fette,
hit ys not a goodly syȝt ; Don't tap (?)
with your
hands or feet.
- ¶ Schamfast schuld maydons be,
and stronge witt aȝt ther' myȝt. 68
- ¶ Witt a O & a I,
þ^e mon ys at þ^e foll,
¶ That he wyll lowys scheppis flesche,
That wettytt his bred in woll. 72
- ¶ Take hede to þⁱ byssenis,
& make not out of sesson ;
- ¶ Syt not witt no man a-loune,
for' oft in trust ys tressoun ; 76 Don't sit alone
with men :
- ¶ Thow þou thenk no þenke a-myse,
ȝett feyre wordis be gayssoun ;
- ¶ Feyre and towe I-leyde to-gedore,
kyndoll hit woll, be resson. 80 fire and tow
will kindle.
- ¶ Witt a O & a I,
wett ore euer þou wende,
¶ A fyre of sponys, and lowe of gromis,
Fult soun woll be att a nende. 84
- ¶ Doȝttur, temper well þⁱ tonge,
& vse not monny tallis, [leaf 137, back]
Don't talk too
much :
- ¶ For' lessynggis wyll lepe out amonge,
that oftyn brewis ballys. 88
- ¶ Bost not to meche of thy selfe,
but kepe a mese for' allys ;
- ¶ Take not euery roppys-end
witt euery man þat hallis. 92
- ¶ Witt an O & a I,
I wolde þou vnder-stode,
¶ A follis bolt ys son I-schot,
and dothe but lyttyll gode. 96 a fool's bolt
is soon shot.

Don't change
friends too often.

- ¶ Change not thy frend all day
for' no feyre speche ;
- ¶ A trusty frende ys good I-fonde,
who-so may hyme reche, 100
- ¶ 3efe anny fortun fallt amysse,
then mey he be thy leche ;
- ¶ 3efe he fynde þ^e in anny wronge,
then meyst þou wyne his wreche. 104
- ¶ Witt a O & a I,
a flent wol make a slyde ;
- ¶ So gothe þ^e frendles þorowe þ^e toun,
no man bydyth hym a-byde. 108

Don't swear,

or give pledges
hastily.
[leaf 138]

- ¶ Do3ttur, O þinge I þ^e for'-bede ;
vse not for' to swere ;
- ¶ keppe thy hondis, & geyfe no trevthe,
for weddynggis bythe in were ; 112
- ¶ He is a foll þat wyll be bonde
whyll he mey for'-bere.
- A lowely lokynge & a porse
makys follys her and þere. 116

Try before you
trust.

- ¶ Witt a O & a I,
a-say or' euer þow trust ;
- ¶ When dede is down, hit ys to lat ;
be ware of hady-wyst. 120

Don't be fond
of slander,

and keep a
stedfast mind.

- ¶ Loke what woman þou wolt be,
and there-on set thy thow3t ;
- ¶ Tallis flatteryng nor' sclandorynge,
loke thowe loue hem now3t ; 124
- ¶ A stydfast wett ys meche I-prevyde ¹ [1 ? approved]
there womens wytt ys sow3t,
- ¶ And þer þat wette wanttythe longe,
full dere hit ys I-bow3t. 128
- ¶ Witt a O & a I,
men wyll sey so,
- ¶ "3efe þou þenke to do no syne,
do no þynge þat longythe there-to." 132

- ¶ Yfe þou wylt no hosbonde have,
but where thy maydon croun,
¶ Ren not a-bout in eueri pley,
nor to tawern in toвне ; 136 If you want to
remain a maid,
don't gad about
to taverns.
[leaf 138, back]
- ¶ Syt sadly in þin arey ;
let mournynge be þⁱ gown ;
¶ Byd þi priers spessyally
witt good devossyon), 140
¶ Witt a O & a I,
al day men mey see,
¶ "The tre crokothe son
þat good cambrel¹ wyll be." 144
- ¶ Revle þ^e well in met & drenke,
doʒttur, it is nede ; Don't drink too
much or gorge.
¶ lechery, sclanderynge, & gret dysse,se,
commythe of dronken hede ; 148
¶ Fatt mosell's & swett, makyth
mony on to begge there brede ;
¶ He þat spendyth more þen he gettythe,
a beggerris lyfe he schalt lede. 152 Don't spend more
than you earn.
¶ Witt a O & a I,
seyd hit ys be southe,
¶ Wynttur ettyþ^e þat somer gettyþ,
to olde men is vnkothe[e]. 156
- ¶ Far-well douʒttur, far-well nowe ! Farewell,
I go vn-to my pylgremage ;
¶ kepe þ^e wel on my blessynge
tyl þou be more of a[ge], 160 keep to my
precepts,
¶ let no merth ner' Iollyte
þis lesson frowe þ^e swage ;
¶ Then þou schalt have þ^e blys of heyvyn
to thy errytage. 164 and you shall
go to heaven.
¶ Witt a O & a I,
doʒttur, pray for me ;
¶ A schort prayer' wynnythe heyvyn),
the patter noster and an ave . . . Amen. 168

¹ From *cam*, crooked. Topsell uses *cambril* for the back of a horse (Halliwell).
"We allus gives 'em a little *gamber*, Sir," said a Cambridge boat-builder to me
in 1844, when I complained that a funny he was making was not on a straight keel.

How þe Goode Wyfe tauzt hyr Douzter,

quod Kate.

[Ashmole MS 61, leaf 7.]

Hear how the Good Wife taught her Daughter!	Lyst <i>and</i> lythe A lyttest space, Y schafft 3ou telle A praty cace, How þ ^e gode wyfe tauzht hyr' douzter To mend hyr' lyfe, <i>and</i> make her' better. ¹	4
If you want to marry, serve God,	Douzter, <i>and</i> þou wylle be A wyfe, Wysely to wyrche, in All þ ⁱ lyfe :— Serue god, <i>and</i> kepe thy chyrche, And myche þ ^e better þou sh[alt] wyrche.	8
and don't let rain stop your going to church.	To go to þe chyrch, lette for no reyne, And þat schafft helpe þe in thy peyne.	
Pay your tithes,	Gladly loke þou pay thy tythes, Also thy offeringes loke þou not mysse ;	12
and feed the poor.	Of pore men be þou not lothe, bot gyff þou them both mete <i>and</i> clothe ; And to pore folke be þou not herde, Bot be to them thyn owen stowarde ;	16
In church,	For' where þat A gode stowarde is, Wantys seldome any ryches.	
pray, and don't chatter.	When þou arte in þ ^e chyrch, my chylde, loke þat þou be bothe meke <i>and</i> myld, And bydde þ ⁱ bedes. A-bouen alle thinge, With sybbe ne fremde make no Iangelynge.	20

¹ The original is not divided into stanzas.

lau3he þou to scorne noþer olde ne 3onge ;
 Be of gode berynge *and* of gode tonge ;
 Yn thi gode berynge be-gynnes þⁱ worschype,
 My dere dou3ter, of þis take kepe.

Scorn no one.

24 Good behaviour
wins honour.

Yf any man profer' þee to wede,
 A curtas ansuer' to hym be seyde,
 And schew hym to thy frendes alle ;
 For' any thing' þat may be-fawle,
 Syt not by hym, ne stand þou nou3ht
 Yn sych place þer synne mey be wro3ht.

If a wooer comes,

28

show him to
your friends.

What man þat þee doth wedde with rynge,
 loke þou hym loue A-bouen Alle thinge ;
 Yf þat it forteyne þus with the
 That he be wroth, *and* angry be,
 loke þou mekly ansuere hym,
 And meue hym noþer lyth ne lymme ;
 And þat schafft slake hym of hys mode ;
 Than schafft þou be hys derlynge gode :
 Fayre wordes wreth do slake ;
 Fayre wordes wreth schafft neuer make ;
 Ne fayre wordes brake neuer bone,
 Ne neuer schafft in no wone.

Love your
husband,and if he gets
angry,

36

don't answer
him.

40

Fair words

break no bones.

44

Be fayre of semblant, my dere dou3ter,
 Change not þⁱ countenans with grete lau3ter ;
 And wyse of maneres loke þou be gode,
 Ne for' no tayle change þⁱ mode ;

Keep a fair
countenance ;

48

Ne fare not as þou A gyglot were,
 Ne lau3e þou not low, be þou þer-of sore.
 luke þou also gape not to wyde,
 For' Any thinge þat may be-tytde (*sic*).

don't be giddy,

or gape too wide.

52

Suete of speche, loke þat thow be ;
 Trow in worde *and* dede : lerne þus of me.

Be sweet of
speech.

- [leaf 7, back] Loke þou fle synne, vilony, *and* blame,¹
 And se þer be no man þat seys the Any schame. 56
- Don't toss your
 head about,
 and don't swear. When þou goys in þe gate, go not to faste,
 Ne hyderwerd ne thederward thi hede þou caste.
 No grete othes loke þou suere ;
 By ware, my douȝter, of syche A maner ! 60
- Don't go to
 market Go not as it wer A gase
 Fro house to house, to seke þe mase ;
 Ne go þou not to no merket
 To sell thi thryft ; be wer of itte. 64
- or taverns. Ne go þou nouȝt to þe tauerne,
 Thy godnes forto selle þer-Inne ;
 For'sake þou hym þat tauerne hanteht,
 And alle þe vices þat þer-Inne bethe. 68
- Don't drink
 too much. Wher'euer þou comme, at Ale *other*² wyne,
 Take not to myche, *and* leue be tyme ;
 For' mesure þer-Inne, it is no herme,
 And drounke to be, it is þⁱ schame. 72
- Don't go to
 cock-fights, Ne go þou not to no wrastlynge,
 Ne ȝit to no coke³ schetynge,
 As it wer a str[u]mpet oper A gyglote,
 Or as A woman þat lyst to dote. 76
- but stay at home. Byde þou at home, my douȝter dere ;
 Thes poyntes at me I rede þou lere,
 And wyrke þⁱ werke at nede,
 All þ^e better þou may spede : 80
- Don't make
 friends with
 every man you
 meet. Y suere þee, douȝter, be heuen kynge,
 Mery it is of Althynges.
 A-queynte þee not with euer[y] man
 þat Inne þe strete þou metys than, 84

¹ MS blane.² MS o^r.³ MS 'coke fyghtynges'; but 'fyghtynges' has four small dashes under it, as if it were intended to be erased.

Thof^t he wold be Aqueynted *with* the ;
 Grete hym curtasly, *and* late hym be ;
 loke by hym not longe þou stond,
 That thorow no vylony þⁱ hert fond :

88

Alle þ^e men be not trew
That fare speche to þee can schew.

Fair talkers are
 not all true.

For^t no couetys, no 3iftys þou take ;
 Bot þou wyte why, sone them for^t-sake ;

92

For^t gode women, *with* gyftes
 Me þer honour fro them lyftes,
 Thofe þat þei wer Aft trew

Take no gifts
 from men ;

they may lose
 you your honour.

As Any stele þat bereth hew ;
 For^t *with* ther^t giftes men þem ouer gone,
 Thof þei wer trew as ony stone ;
 Bounde þei be þat giftys take,
 Ther^t-for^t thes giftes þou for^t-sake.

96

100

¹ Yn oþer mens houses make þou no maystry,
 For^t drede no vylony to þee be spye.
 loke þou chyd no wordes bolde,
 To myssey noþer 3onge ne olde ;
 For^t *and* þou any chyder be,
 Thy ney3bors wylle speke þee vylony.

104

Don't make a
 fuss in other
 people's houses,
 and don't chide.

² Be þou not to enuyos,
 For^t drede thi ney3bors wyll þee curse :
 Enuyos hert hym-selue fretys,
 And of gode werky[s] hym-selue lettys.

108

[leaf 8]
 Don't be envious.

³ houswyfely wyft þou gone
 On werke deys in thine Awne wone.
 Pryde, rest, *and* ydell-schy[pe],⁴
 Fro þes werkes þou the kepe ;

112

Work on wora-
 days,

¹ See the first stanza (from the Trin. Coll. Camb. MS) in *Babees Book*, p. 42, note.

² This stanza is not in the *Babees-Book* copy.

³ l. 153, *Babees Book*, p. 43.

⁴ a *d* at end partly blotted out.

and worship God
on holy days.

And kepe þou welle thy holy dey,
And thy god worschype whe[n] þou may, 116
More for' worschype than for' pride ;
And styfly in thy feyth þou byde.

Don't ape ladies
with rich robes.

¹ loke þou were no ryche robys ;
Ne counterfyte þou no ladys ; 120
For' myche schame do them' be-tyde
þat lese þer worschipe thorow þer pride.

Be a good
housewife, and
gentle.

² Be þou, douȝter, A hous-wyfe gode,
And euer-more of mylde mode. 124
Wysely loke thi hous And men-eȝe ;
The beter to do þei schall be.

Get work wanted,
done quickly.

Women þat be of yueſt name,
Be ȝe not to-gedere in-same ; 128
loke what moste nede is to done,
And sette þⁱ men[é] þer-to ryȝht sone :
That thinge þat is be-fore done dede,
Redy it is when þou³ hast nede. 132

When your
husband's away,
set your people
to work.

And if thy lord be fro home,
lat not thy men-eȝe I-dell gone ;
And loke þou wele who do hys dede,
Quyte hym þer-after to his mede ; 136
And þei þat wyll bot lytell do,
Ther'-after þou quite is mede also.

If you've a heavy
job, go at one end
of it at once.

A grete dede if þou haue to done,
At þ^e tone ende þou be ryȝht sone ; 140
And if þat þou fynd any fawte,
Amend it sone, and tarrye note :
Mych thyng be-houen them'
þat gode housold schall kepyn). 144

Amend thy hous or þou haue nede,
For' better after þou schaff spede ;

¹ See the first stanza of the note, p. 45 of *Babees Book*.

² See l. 102, p. 41, *Babees Book*.

³ MS þou thow.

- And if þat thy nede be grete,
 And in þ^e country courne¹ be stryde, 148
 Make An hous-wyfe on thy-selue,
 Thy bred þou bake for' hous-wyfys helthe.
 Amonge þⁱ seruantes if þou stondyne,
 Thy werke it schall be soner' done ; 152
 To helpe them sone þou sterte,
 For' many handes make lyȝht werke.
- ² By-syde þee if thy neighbores thryue,
 Ther'-fore þou make no stryfe ; 156
 Bot thanke god of all thi gode
 þat he sende þee to thy fode ;
 And þan thow schall lyue gode lyfe,
 And so to be A gode hous-wyfe. 160
 At es he lyues þat Awe[s] no dette ;
 Yt is no les, with-uten lette.
- ³ Syte not to longe vppe At euene,
 For' drede with Ale þou be ouer-sene ; 164
 loke þou go to bede by tyme ;
 Erly to ryse is fysyke fyne.
 And so þou schalle be, my dere chyld,
 Be welle dysposed, both meke and myld, 168
 For' aȝ þer es may þei not haue,
 þat wyȝt thryue, and þer gode saue,
- ⁴ And if it þus the be-tyde,
 þat frendes falle þee fro on euery syde, 172
 And god fro þee thi chyld take ;
 Thy wreke oñe god do þou not take,

When need is,
 work yourself,
 and bake your
 own bread.

Don't grudge
 your neighbour's
 success, but
 thank God for
 your own.

[leaf 8, back]

Go to bed
 betimes, and
 rise early :

you can't take
 your ease if
 you'll thrive.

If friends fall
 away, or your
 child dies, don't
 abuse God.

¹ The Lambeth MS 853 in *Babees Book*, p. 41, l. 116, reads 'tyme.'

² See l. 146, p. 43 of *Babees Book*.

³ See the last stanza in the note, p. 44 of *Babees Book*.

⁴ This stanza is not in the Lambeth or Trin. Coll. Camb. MSS in the *Babees Book*.

- For thy-selue it wyll vn-do,
And alle thes þat þee longes to : 176
Many one for þer Awne foly
Spyllys them-selue vn-thryftyly.
- ¹ loke, douzter, no thing þou lese,
Ne þⁱ housbond þou not desples. 180
And if þou haue A douzter of age,
Pute here sone to maryage ;
Fore meydens, þei be lonely,
And no thing syker þer-by 184
- Don't borrow,
Borow þou not, if þat thou meye,
For drede thi neybour wyll sey naye ;
Ne take þou nought to fyrste,
Bot þou be Inne more bryste.² 188
- or spend other
men's money.
Make þee not ryche of oþer mens thyng,
þe bolder to spend be one ferthyng ;
Borowyd thinge muste nedes go home,
Yf þat þou wyll to heuen gone. 192
- Pay servants
when their work
is done.
³ When þⁱ seruantes haue do þer werke,
To pay þer hyre loke þou be smerte,
Wheþer þei byde o^r þei do wende :
Thus schaff þou kepe þem euer þⁱ frende : 196
And þus thi frendes wylle be glade
þat thou dispos þe wyslye and sade.
- This is what my
mother taught
me.
Now I haue tauzht þee, my dere douzter,
The same techynge I hade of my modour : 200
Thinke þer-on both nyght and dey ;
For-gette them not if þat þou may ;
For A chyld vn-borne wer better
Than be vn-taught, þus seys þe letter. 204
- Forget it not!

¹ See l. 193-201, p. 46 of *Babees Book*.² Corrupt. See l. 181-2, p. 45 of *Babees Book*, and the last stanza in the note.³ See l. 139, p. 43, *Babees Book*.

Ther'-for' all-my3hty god Inne trone,
 Spede vs Alle, bothe euen *and* morne;
 And bringe vs to thy hy3he blysse,
 That neuer more fro vs schaff mysse!

God speed and
 save us all!

208

Amen, *quod* Kate.

[With a drawing of a fish (? a jack) and a flower underneath.
 A fish is also drawn at bottom of leaf 7, back.]

How a Wyse Man taught hys Sone,

quod Kate.

[Ashmole MS 61, leaf 6.]

Lordynges, *and* 3e wylle here
 How A wyse man tau3ht hys sone,
 Take god hede to þis matere,
 And fynd¹ to lerne it yff 3e canne. 4
 þis songe for' 3onge men was be-gone,
 To make them trew *and* stedfaste ;
 For' 3erne þat is euylle spone,
 Euylle it comes out at þ^e laste. 8

 Yt was A wyse man had A chyld^r
 Was fully xv wynter of Age,
 Of maneres he was meke *and* myld^r,
 Gentyll of body *and* of vsage² ; 12
 By-cause he was his faderes Ayere,
 His fader þus on þis langage
 Tau3ht his sone wele *and* feyre,
 Gentyll of kynd *and* of corage, 16

 And seyde, "sone, haue þis word in herte,
 And thynke þer-on when I ame dede,
 Euery dey þe fyrst werke,
 loke it be done in euery stede, 20
 Go se þⁱ god in forme of brede,
 And thanke þⁱ god of his godnesse ;
 And after-ward, sore, be my rede
 Go do þⁱ werldes besy¹ 24

[¹ fond, *try*.]

This Song is to
make young men
true and stedfast.

A wyse man had
a son of 15,

[² ? visage.]

and taught him
thus :

"Go daily first to
Mass ;

then to business ;

- Bot fyrst worscype god *on þe dey*,
 And þou wyll haue to þⁱ mede ;
 Skylfully, what þou wyllt praye,
 He wylle þe send *with-uten drede*,
 And send þe all þat thou hast nede.
 Als ferre as mesure wyllt destreche,
 luke, mesurly thy lyfe þou lede,
 And of þ^e remynant þer þe not reche. 28 and your reason-
able prayers will
be granted.
- And, son, þⁱ tonge þou kepe Al-so,
 ¶ And tell not all thynges þat þou maye,
 For þⁱ tonge may be thy fo ;
 þer-fo^r, my sone, thynke what I sey,
 Where *and* when þat thou schall praye,
 And be whome þat thou seyst owht ;
 For þou may sey A word to-dey,
 That vij ȝere after may be for-thought. 32 Hold your tongue.
- With loue *and* Awe þⁱ wyfe þou chastys,
 And late feyre wordes be þⁱ ȝerd^l ;
 For Awe, it is þ^e best gyse
 Forto make þⁱ wyfe Aferd^l. 36 7 years hence you
may repent a
hasty word.
- Sone, þⁱ wyfe þou schall not chyde,
 Ne caule he[r] by no vylons name ;
 For sche þat schall ly by thy syde,
 To calle hyr wykyd, it is thy schame. 40
- When þou schaff thy wyfe defame,
 Wele may An oþer man do so ;
 Bot, sofer-*and*¹, A man may tame
 hert *and* hynd, *and* þe wylde ro.
 Sone, be þou not gelos by no wey,
 For if þou falle in gelosye,
 late not þⁱ wyfe wyte be no weye ;
 For þou mayst do no more folye : 44
- 48 Don't chide or
abuse your wife :
- 52 [leaf 6, back]
Patience 'll
tame wild
animals.
- 56 Don't be jealous,

¹ suffering

for if your wife
sees it,

she 'll pay you
out.

Pay your tithes,
and give to the
poor.

Stand stiff against
the devil.

For' if thi wyfe myȝht ons A-spye
þat thou to her' wolde not tryste,
Yn spy[t]e of All þⁱ fantysye,
To wreke hyr' werst, þat is herre lyste. 60

Sone, vnto þⁱ god pay welle þⁱ tythe,
And pore men of thy gode þou dele.
Ageyn þe deuett be stronge *and* styfe,
And helpe þⁱ soule fro peyne of helle ; 64

Thys world^e is bote fantesye fele,
And dey by dey it wylle A-pare ;
þer-fore be[ware] þe werlde's wele ;
Yt farys as A chery feyre. 68

Men gather goods

Many man here gederes gode
Aȝt hys lyfe tyme for' odour mene,
þat he may not—be the rode—
Not A² tyme to ete A hene. 72

for another, when
they die,

to spend.

When he is doluen in his den,
An oper schall comme at þ^e last ende,
And haue hys wyfe *and* catell than ;
þat he has sparyd, An oper wyȝt spende. 76
For' aȝt þat euer A man doth here
With bysenes *and* trauell bothe
All þis is, with-uten were,
Not bot for' mete *and* drynke *and* clothe ; 80

Men can but get
food and clothes,

be they poor
or rich ;

therefore don't
covet more than
enough,

More getes he not, with-uten hothe :
Kyng^e ne prince, wheþer he be,
Be he lefe o^r be he lothe,
A pore man schall haue als mych as he. 84
þer-for', sone, be my counselle,
More þan I-nowȝhe þou neuer couete ;
Thou wotyste not when deth wylle þee A-saylle ;
þis world is bot deth *and* debate. 88

loke þou be not to hyze of state,

By ryches here sette þou no price,
For þis werlde is full of deseyt ;

Ther-for purchasse¹ paradyce ;
For deth, my chyld, is, as Y trow,
The most ryght serteyn [thing] it is ;
No thing so vn-serteyne to vn-know
As is þe tyme of deth I-wys ;

92

for nothing is so
certain as Death,

tho' its time is
uncertain.

96

And per-for, soñe, thinke oñe thys,
And aft þat I haue seyð be-forne ;
And Ihesu brynge vs to his blysse,
The chyld þat w[as] in bedleme borne.

Jesu, save us !"

100

Amen, quod Kate.

[With a drawing of a fish underneath.]

¹ MS Ther purchasse for

Stans puer ad mensam,¹
quod Kate.

(According to Grostete and Doctor Palere, 1463-83 A.D.)

[Ashmole MS 61, leaf 17, back]

- | | | |
|--|--|----|
| Christ, | <p>Ihesus cryste, þat dyed vpon A tree
 To bye mans saule þat ons was for^r-lorn,
 Helpe þem wele in All þer degre
 That doth euer ryght be-hynd <i>and</i> be-forn) !</p> | 4 |
| give us grace | <p>And gyffe me <i>grace</i> þat I may so teche
 That some man þer-for þ^e better^e maye be,
 And to be to chylder^r A bodely leche,
 And euer-more Alle vyces þei may fere <i>and</i> Fle !</p> | 8 |
| to teach children
to flee vice! | <p>To teche chylder <i>curtasy</i> is myne entent^r,
 And þus forth my proces I purpos to be-gynne ;
 The trinyte me sped, <i>and</i> gode seynt clement,
 Yn what countrey þat euer y be Inne !</p> | 12 |
| To teach them
courtesy is my
intent. | <p>The child þat euer thinkes þat he wold thryue o^r the,
 My counsell in þis to hym þat he take ;
 And euer-more <i>curtayse</i> luke þat he be,
 And euer all evylle vices to fle <i>and</i> for^r-sake.</p> | 16 |
| Courtesy is sure
to pay. | <p>The child þat is <i>curtas</i>, be he pore or ryche,
 Yt schall hym A-vaylle, þer-off^r haue no drede,
 And euer to hym-selue forto be A leche,
 When he is in <i>quarel</i> or Any oþer nede.</p> | 20 |

¹ There is no title in the MS.

- And iff¹ he be *vicius*, *and* no thing¹ wiſt lerne, A vicious child
 [.]
 To fader *and* to modour be statly *and* sterne, 23 never thrives;
 He may neuer thryffe well, fore no thing¹ þat he canne.
- Ne no man¹ off hym reioſynge wiſt haue, no one likes him ;
and he gets called
knave;
 Yn what lond of crysdome þat he commys Inne,
 Bot oft-tymes rebukyd, *and* be callyd knaue,
 Ne neuer is Abulſt worſchippe to wynne. 28
 Ther¹-for¹ þis ſcryptour, my ſone, iff¹ þou rede, therefore
 And thinke in þⁱ ſelue þat þou wold¹ be a man¹,
 Vn-to ſyche poyntes I rede þou take hede attend to me.
 As þou ſchall here-after rede iff¹ þou canne. 32
- And labour thi-ſelue while þou arte 3onge, Work while you're
young,
 For¹ þou ſchaſt be more perfyte, when þou arte of Age,
 To helpe þⁱ ſelue þ^e better with hond *and* with tonge and learn to help
yourself.
 Than he þat lernes no thing¹ bot to pley *and* rage : 36
 The ſothe treuly thi-ſelue þou may ſee
 By experience, by many in þe werld.
 þat Are vnthrift, ne no tyme wiſt the,
 How þei¹ be trobyles, *and* oft-tymes ille horlde. 40
- Ther¹-for¹ þis doctrine to þee² I rede þou take,
 To occupy *and* vse bothe by dey *and* nyght;
 Neuer no maystryſ I rede þat thou make, Never act against
reason and right.
 þe which be contrary A-3en reſon *and* ryght. 44
 Now chyld, take gode hede what þat I wyſt ſey ;
 My doctryne to þee I purpoſ to be-gyne ; Hearken to my
teaching !
 Herkyn¹ well þer-to, *and* go not Away 47
 Goddes grace be with vs now *and* euer-more. Amen !
- M**y dere child, fyrſt þⁱ ſelue þou vn-Abulle
 With all þⁱ herte to vertuous diſcipline,—
 Afore þⁱ ſoueryn¹, ſtandyng¹ at þ^e tabulle— Before your
master,
 Dispos þⁱ 3outhen After my doctryne, 52

¹ MS þⁱ, the ſame as for 'thy.' ² MS þ^e, the ſame as for 'the.'

- [leaf 18] To All nurtour þⁱ currage þou enclyne.
 don't speak reck- Fyrst, when þou spekys, luke þou be not rekles,
 lessly; Be-hold to þⁱ souereyn in þ^e face with they eyene,
 and don't fidget. Kepe fete *and* fyngers *and* hondes styff in pese. 56
- Don't stare about, Be simpyff of chere, caste not þⁱ luke off syde,
 Gase not A-boute, turnyngⁱ thy hede ouer Alle;
 or stick your back Ageyn the post luke not þⁱ bake A-byde;
 to a post. Make not þ^e myrrour Also off þ^e walle; 60
- Don't pick your Pyke not þⁱ nose All-so in especyalle,
 nose, Be ryght wele wer, *and* sette þer-vn þⁱ thouzht,
 or scratch Crache not þⁱ fleche for' ouzht þat may be-falle, 63
 yourself. Hede *and* hond, ne oþer thinge þat is vpon þee wroght.
- Don't look on the To þe erth þou luke not when Any man spekes to þee,
 ground when a Bot be-hold vn-to his face; take gode tente þer-to.
 man speaks to you. Go pesably by þ^e wey, wer-so-euer it be, 67
 That no man vex þee in Iorney wer þou schalle gone.
 Change not þⁱ colour by no maner wyse,
 les þou be prouyd gylty in All þⁱ mysdede;
 Mock no one. Moke not, ne scorne not, noþer man ne wyfe,
 Ne no noþer person; þer-to þou take gode hede. 72
- Wash your hands Ete þou not mete with þⁱ vn-wasche hondes,
 before eating. For' dred of mych¹ hurte þat may come þer-bye;
 Don't sit till Ne syte not vn-byden wer-so-euer þou stondes,
 you're told. lesse þ^e pepyff sey þou canne no curtasye. 76
 Take A-boffe þee thi better whe[n] þou schaff sytte,
 Els folke wyff sey þat thou canne no gode.
- When grace is Take þou no mete (be welle wer off itte)
 said, doff your hood. Vnto grace be seyde, *and* þer-to veylle þⁱ hode. 80
- Don't eat too When þou etys þⁱ mete, be not to hasty,
 hastily. (Be well wer þer-of) be it befe o' moton),
 Or Any oþer metys, oþer pye or pastye,
 leste þou be callyd els both cherle or gloton. 84

¹ MS nych.

- When þou has done *with* A dysch, calle it not A-geyn), Don't ask for a dish twice.
 For' þat is no *curtassy* ; þer-offe þou take gode hede.
 What-so-euer þou be *seruyd*, loke þou be feyn),
 For' els þou may want it when þou hast nede. 88
- Reuyle þou no *metes*, what-so-euer it be, Don't abuse the food you're going to eat.
 Yff' þou *purpos* After-ward of it forto ete ;
 Fro Alle sych *vncurtasnes* I rede þat þou fle ;
 And euer to be *curtas*, þⁱ hert þer-in þou sette. 92
 Kepe þⁱ spone cle[ne] from All maner of fylthe ;
 longe In thi dysch late it not A-byde. Keep your spoon clean.
 Be wer wele þer-of, þat þou no thyngⁱ spylleth,
 That þei do not moke þee þat standes þe be-syde. 96 Spill nothing.
- luke þⁱ hondes be clene when þou etys þⁱ mete ; Have clean hands.
 Pare clene þⁱ nayles for' ought þat may be,
 Make þem chere *curtasly* þat by the do sytte,
 And kepe wele þⁱ coun^{ten}ans, for' þat is *curtasy*. 100 Make yourself agreeable.
 Dele not þⁱ mete A-wey, bot if þou haue leue,
 Yff' þou sytte *with* Any man þat may be þⁱ better, Don't give away your food, except by leave,
 For' els þou may þer-for' haue A grete repreue :
 þus seys *grossum caput*, in doctrine of letter. 104 says Grostete.
- When þou etys þⁱ mete, take gode hede of þis [leaf 18, back]
 Yn þ^e o syde of thi mouthe ete þou thi mete, Fill only one cheek at a time,
 That both þin chekys be not full at ons,
 For' þat is no *curtassy*, and so þou schall fynde itte.
 When mete is in thi mo[u]th, lauzhe þou ryght nought, and don't speak when your mouth's full.
 Ne speke þou to no man in syche tyme,
 For' drede þat thy mete oute off' þⁱ mouth be brouzht,
 And lepe Inne þⁱ dysche *with* Ale o^r *with* wyne. 112
- kytte þou no mete—þer-offe take þou gode tente—
 When mete is on þⁱ trenchere vn-eten) some dele. Empty your trencher before taking a second help.
 Ne moke þou no man þat at þ^e bord is lente, 115
 For' drede þat mysfortune sone After may þee spylle.
 Yf þat þou wyll off' nourtyre, my sone, be-fore,
 Sette þou no dysche neuer oñe þⁱ trenchere.

Make no noise
when you sup
your broth.

Wipe your mouth
when you drink.

When þou sowpys þⁱ potage—be wele wer offⁱ þis—

Make no grete sownd^d in suppyng of þⁱ dysche ; 120

And wype wele þⁱ mowth when þou drynke schalle take,

Ne no thyngⁱ hafe þer-Inne þat may do A-mysse ;

For' iffⁱ Any mete þⁱ mowth be with-Inne,

When þou schuld^d drynke of coppe or offⁱ canne, 124

Sum wyff^t drinke, be it thyke or thynne,—

Than schaff^t þou be mokyd both offⁱ wyffⁱ and man.

Don't spit over
the table ;
[ⁱ ? MS spytte.]

When þou syttes at þ^e tabull, þis is curtasy,

Ouer þⁱ tabull luke þou not spytte,¹ 128

les[t] it falle on^d mete þat stondes þee by,

For' þat is A cherles dede, who so dothⁿ it.

or pick your teeth
till you've done.

Pyke not þⁱ tethe—þer-offⁱ be þou were—

Tyff^t þat thow haue etyne All þat thow wylle, 132

Ne noy not þⁱ felew—offⁱ þat loke þou spere—

Drynke salt ne potage, þer-offⁱ none þou sp[i]lle.

Blow not in þⁱ dyssche, be it mete or drynke,

For' þat is no curtasy, þer-offⁱ take þou tente ; 136

Ne when þou Arte at Any mete, noþer slepe ne wynke :

For' mokyng^e of pepull where þat þou arte lente.

Don't sleep or
doze at meals.

Keep your nose
clean, and don't
forswear your-
self.

Kepe clene þⁱ nose with napkyn^d and clote,

That no fylthe be sene þat schuld þee dyshonour. 140

Ne swere þou to no man^d A for'-suorne othe,

For' þat schaff^t be repreue, and to þee non honour.

At meals, don't
play with a dog
or cat.

Pley þou not with A dogge ne 3it with A cate

Be-fore þⁱ better at þ^e tabull, ne be syde ; 144

For' it is no curtasy—be þou sure of þat—

In what place of crystendome þat þou dwelle o^r byde.

Don't dip your
meat in the salt-
cellar.

When þou etys þⁱ mete,—of þis þou take hede—

Touche not þ^e salte beyngⁱ in þⁱ salt-saler', 148

Ne with flesch ne fyssche with oþer mete ne brede,

For' þat is no curtassy : so seys doctour paler'.

That's not
courtesy, says
Dr Paler.

ley salt on þⁱ trenchere with knyfe þat be clene ;

Not to myche, be þou were, for' þat is not gode, 152

- That all maner of *curtassy* of þee may be sene ;
 And euer to þⁱ better luke þou A-veylle þⁱ hode.
 Yff^t þou wasche with A better mane than þⁱ selfe Arte, [leaf 19]
 Spytt^t not on thy hondes—þer-of take gode hede— Don't spit on
 And be þou not to crueh, at no tyme ouer perte ; 157 your hands, or be
 The better þou schall lyke when þou hast nede. too pert.
- Preeys not to hye where þⁱ better is, Don't press up too
 Bot stond lawly on þⁱ fete be-fore thi hey tabulle ; 160 high at table.
 And loke þou be seruys-AbuH at euery mese
 And Iangelle not to moch for' makynge off' A fabulle. Don't chatter too
 Take hede of one thing^t þat I wyH þe seye, much,
 For' it is gret *curtasy*, and schall to þee A-veyle : 164
 Out off' no mans mouth—for'bere it if þou may— or take a tale out
 To take Any comenyng or 3it Any tale. of a man's
 mouth.
- Com not to counseH bot if^t þou be callyd, [1 MS it.]
 For' dred^t of repreue, wer as euer þou gos ; 168
 Ne neuer moke non old man, thofe he be old, Don't mock old
 For' sych vn-*curtasy* may cause þee to haue foyes.² men.
 When þou hast^t dyned, be redy taryse [2 foes.]
 Some-what or þⁱ beter, for' þat is *curtasy* ; 172
 And els þⁱ souerand he wyH þee dyspise,
 And think^t þat þou arte prowde, and bere þi-selue to hy.
- Crombys A-boute þⁱ trencher, luke þat þou leue none, Clean crumbs off
 Bot clens þem A-wey with þⁱ knyfe þat be clene. 176 your trencher
 Obeysens þou make or þou ferther' gone, with your knife.
 That alle þat sytes at þ^e tabull þⁱ *curtasy* may sene. Bow to all before
 Yff^t þou haue A fader þat be of lyfe here, you leave.
 Honour hym with wurschype,—my counsell I þee Honour your
 And also þⁱ modour þat is thi faderes fere. [gyffe,— father
 And euer-more after þ^e better þou schall fare ; and mother.
- And iffe þou rebukes þem oper in word or dede, If you set not by
 And to be presumptos, and set þem not bye, 184 them,
 þou schall neuer thryue when þat þou hast^t nede, you shall never
 Ne 3it kepe þ^e statutes off' þⁱ *curtasye*. thrive.

Don't put your
elbows too far on
the table,

Thy elbow *and* armys haue in thi thouȝt ;
To fere on þⁱ tabulle do them not ley. 188
To mych mete at ons in þⁱ mouth be not brouȝt,
For' than þou art not curtas, þⁱ better wyll seye.

or wear laced
sleeves.

Kepe wele þⁱ sleuys for' touchyngⁱ offⁱ mete,
Ne no longe sleuys lasyd ¹ luke þat þou haue. 192
Kepe wele þⁱ k[n]yufe for' castyngⁱ vnder fete ;
The more lawde of peple I wote þou schaff haue.

Keep your better
on your right
hand ;

Euer on þi ryght hond take þou thy better',
Where þat euer þou go, be wey o' by strete. 196
And iff' þou se Any man be redyng of A letter,
Come not to nyȝe hym, for' dred^e of rehetē.

¹ The mention of these laced sleeves fixes the date of this poem to Edward IV.'s reign, 1461-83. See drawings of the laced sleeves on the left-hand figure on p. 154, and the right-hand one on p. 159, of Fairholt's *History of Costume in England*. The former, of 'a dandy of the period,' is copied from a curious painting which formerly existed on the walls of the Hungerford Chapel, Salisbury Cathedral, but which is now destroyed : it has been engraved in Gough's "Sepulchral Monuments." . . His sleeves are large, and open at the sides, to display the shirt beneath, which is loose, and projects from between the *lacings* of the opening. In some instances we find the sleeves slit immediately above and beneath the elbow, with a narrow piece of cloth to cover it, the whole being held together by wide *lacing*, leaving some inches' space between each portion of the sleeve, which is padded at the shoulders with wadding, to give a broad appearance to the chest : these sleeves [that is, 'bolsters or stuffing of wool, cotton, &c.'] were, by a law of the third year of Edward [the Fourth]'s reign [A.D. 1463] prohibited to be worn by any yeoman or person under that degree, under a penalty of six and eightpence, and 20s. fine for the tailor who manufactured them.—*Fairholt*, p. 154-5. The Statute of Edw. IV. says : "And also he [the King] hath ordained and stablished, That no Yeoman, nor none other Person under the same Degree, from the said Feast of Saint Peter called *ad vincula*, which shall be in the Year of our Lord MCCCClxv. shall use nor wear in Array for his Body, any Bolsters nor stuffing of Wool, Cotton, nor Cadas, nor any stuffing in his Doublet, but only Lining according to the same ; upon Pain to forfeit to the King's Use for every such Default Six Shillings and Eight-Pence. Also our said Sovereign Lord the King, by the Advice and assent aforesaid, hath ordained and established, That no Knight under the Estate of a Lord, Esquire, Gentleman, nor none other person, shall use or wear from the Feast of All Saints, which shall be in the Year of our Lord MCCCClxv. any Gown, Jacket, or Coat, unless it be of such Length that the same may cover his privy Members and Buttocks ; upon Pain to forfeit to the King for every default Twenty Shillings. Also by the Assent aforesaid it is ordained, That no Taylor after the said Feast shall make to any Person, any Gown, Jacket, or Coat, of less Length, or Doublet stuffed, contrary to the Premises, upon the same Pain for every Default."—3 Edw. IV. cap. 5. A.D. 1463.

- And iff þou go *with* Any man In felde oʳ in towne, give the wall side
to all you meet,
 Be wall oʳ by hege, by pales oʳ by pale, 200
 To go *with-oute* hym luke þou be bowne,
 And take hym by-twix þee *and* þat same walle ;
 And if þou mete hym, luke þou be sure
 þat thou go *with-oute* hym, *and* leue hym nexte þe
 walle. 204
- And iff 3e schuld entere in at Any dore, and let your
better enter first.
 Putt be-fore þee þⁱ better, for ouzte þat may be-falle.
- Stare not on A strange man to mych, be þou ware, [leaf 19, back]
Don't stare too
hard at strangers,
 For þat is no *curtassy*, þer-to þou take gode hede ; 208
 Ne speke not to mych,—þus seys doctour paler,—
 Bot iff it be in þⁱ pater noster, þⁱ Aue *and* þⁱ crede.
 And þou passe be-fore A man, wer-so-euer it be,
 At fyre oʳ in oþer place, luke þou aske leue ; 212
 And euer thinke on worschype *and* thy oneste,
 And kepe þee euer fro rebuke *and* All maner repreue
- And if þat it fortene so by nyght oʳ Any tyme Let your better
choose which side
of the bed he'll
lie on ;
 That þou schaff lye *with* Any man þat is better þan
 thou, 216
 Spyre hym what syde of þ^e bedd þat most best wyff
 ples hym,
 And lye þou on þⁱ toþer syde, for þat is for þⁱ
 prow ;
- Ne go þou not to bede before bot þⁱ better cause þe, don't go to bed
first, till he asks
you to,
(says Dr Paler,)
and first pull off
his hose, shoes,
&c.
 For þat is no *curtasy*, þus seys doctour paler. 220
 Hose *and* schone to powle off, loke þou redy be,
 And oþer gere þat to hym langes, for þou may fare þ^e
 better.
- And when þou arte in þⁱ bed, þis is *curtasy*, 223 When you're both
in bed, lie
straight,
 Stryght downe þat þou lye both *with* fote *and* hond.
 When 3e haue talkyd what 3e wyff, byd hym gode
 nyght in hye, and say 'Good
night' when
you've done your
chat.
 For þat is gret *curtasy*, so schaff þou vnderstond.

Next morning,
wish your fellow
'Good morrow'
tho' he's asleep.

Yf þou ryse be-fore At morow, take gode hede of þis,
Byd^d hym gode morow o^r þou go, thof þat he be on
slepe ; 228

Ne do no thinge in þat hous þat schuld be A-mysse,
Bot euer-more a^{ll} curtasy I rede to þee þou kepe.

Don't put your
knife in your
mouth, says
Dr Paler,

Anoþur thingⁱ at þⁱ table, for^t soth I wy^{ll} þee telle,
That is gret curtasy,—þus seys doctour paler',— 232

On þⁱ tabulle kepe þⁱ k[nyf]¹—luke þou befelle—

When þou putes mete in þⁱ mouthe, for^t þat is þⁱ be-
hauour.

or speak to your
better, when he is
drinking.

And if þou be in Any place wer þⁱ better is drynkyng,
So þat þe coppe be at his hede, odour with Ale or wyne,
Doctour paler' seys þee þus, and byddes þee sey no-
thingⁱ, 237

For^t brekyngⁱ of þⁱ curtasy in syche A curtas tyme.

When your lord
washes, don't
forget his basin
and towel.

And if þou be in Any plas wer þⁱ souerand schall
wessche,

luke þou be redy Anon^d with water in some vesse^{ll}, 240
For^t-gete not þe towell, noþer for^t hard ne nessche,
For^t þat is grete curtasy, þ^e soth I do þee telle.

Off^t All maner of thinges, one I wylle þee schew :

Never defile your
mouth with
ribaldry.

Neuer with Any rebaudry do not fyle þⁱ mouthe, 244
For^t þat is no curtasy ; þou schall fynde it trew,
Wher^t þou go, est or weste, oþer north o^r southe.

If your lord want
to drink at night,

hold a candle for
him till he has
done.

And if þin souereyn^d drinkyng be in þe tyme of nyght,
Yf þou be standingⁱ in þⁱ hous, o^r sytingⁱ in Any syde,
Take A candell in þⁱ hond Anon^d, and hold hym lyght ;
To he haue drownkyn^d what he wy^{ll}, sty^{ll} by hym þou
byde. 250

Amen, quod Kate.

[With a sketch of a flower underneath, and a fish at the
bottom of leaf 18, back.]

¹ blotted out.

The Abce of Aristotill.

[*Harl. MS 1304, leaf 103 ; ab. 1450 A.D.*]

Wo-so wil be wise, And worshipe desireth,
 Lett hym¹ lerne on¹ letter, And loke on¹ A-noper
 Of Abce of Aristotill: non¹ Argument Ageyn¹ þat :
 And it is cowncell to clerkis & knyghtis a thousand¹ ; 4
 Yutt it myte A man¹ Amend¹ ful ofte,
 The lernynge of on¹ letter, And his lif safe.
 Blame not Beerne þat the Abce made,
 But the wikkid¹ wilþ And the werke After ; 8
 For it shaft greve A good man¹, þow guilty be mendyd¹,
 Now herkeneth And hereth how þat I begynne :

Attemperance in Alle thynges, Alle-myghty god loueth ;
 Better¹ bowe þan¹ breke ; obey to þⁱ bettere ; 12
 Care for þⁱ Conscience, & kepe it ai clene ;
 Dred god, And do well¹ ; þan nede þ^e not Dowte ;
 Ese þine euen¹ cristen¹ ; euer thynke on¹ þⁱne ende ;
 Fle falsnes And foli ; And for thi feith fight ; 16
 Gete god þⁱ gouernour, And grace shaft the grete ;
 Halow þⁱ holi day, And heuen¹ I the hote,
 In¹ Ioye with owre Iustice, Ihesu so gentill.
 Kynge, keysere, And knyght, are knytte for to ke[pe] 20
 Lawes of owre lord god : bothe lewid And lerid,
 Mangnifie his mageste þat most is of myght.
 Norshe nott þⁱ nature to nyce for no thynges ;

¹ MS men man.

On god Allonli euer haue in þⁱ thought ; 24
 Preise prestis And prechours þat pray for the people ; [leaf 103 b.]
 Quenche fals querelour ; þ^e quende of heven þ^e wiþ quite ;
 Rewle wel þⁱ Regalli, as right is And Reson ;
 See to thi sogettis, and sei þem¹ hure sothes ; 28
 Temper hure tongis fro tellynge of talis ;
 Voide vices ; vertues shaþ vaunce vs aþ :
 þus Rede we in bokys And Rollis A-bowte.

Thus god þat is begynnere & former of alle thyng, 32
 In nombere, weyght, & measure, alle þis world wrought he ;
 And measure he taughte us in alle his wise werkis,
 Ensample by the extremittees þat vicious Arn Euer.
 A Coward, And Contacowre, manhod is þ^e mene ; 36
 A wrecche, And wastour, measure is be-twene ;
 For to moche of on¹ thyng was neuer holsome.

Be not to Amerows, to Auenturous, ne Angur not to ofte ;
 Be not to bolde, to besi, ne bowrde not to brode ;
 Be not to cursed, to crueþ,² And care not to sore ;
 Be not to Duþe, ne to Dredfuþ, & Drink not to moche ; 4
 Be not to elenge, to Excellent, ne to erneful noþer ;
 Be not to fers, to familar, but frendli of chere ;
 Be not to Glosynge, ne to gelous, gay, & gape not to wide ;
 Be not to hasti, to hardi, ne to heuy in harte, 8
 Be not to Iettyng, to Iangelyng, ne Iape not to ofte ;
 Be not to kynde, to kepyng, & ware knaues tacches ;
³ Be not to lothe, to lovyng, ne to liberall of goodys ;
 Be not to mellous, to meri, but as mene askith ; 12
 Be not to noyows, to nyce, ne to newfangle ;
 Be not to orped, to overthwarte, & opus⁴ þou hate ;
 Be not to pressing, ne to preuy with princes ne with Dukys ;

¹ MS on¹ on¹.

² ? MS coueþ.

³ These lines to the end are in a later hand, Peter Le Neve's. He has written in the margin : 'M^d this was on the other leafe, but I took it out & writt it here. Peter Le Neve 1695.'

⁴ MS first written 'opus.'

Be not to queynte, to querellous; queme¹ wilth y^e maystri; 16
 Be not to Riatous, to revelling, ne rage not to ofte;
 Be not to sadde, to sorry, ne sight not to deep;
 Be not to toyllous, to talewise, for temperance it hatyth;
 Be not to venomous, to vengeable, ne wast not to moche; 20
 for a mesurable mene is best for vs alle. Explicit.

¹ MS ? querne.

The MS, Harl. 1304, up to leaf 99, contains Lydgate's *Life of the Virgin Mary*. Leaf 100 begins the "*Questiones by-twene the Maister of Oxenford and his Clerke*"; and leaf 103 contains the *Abce* above, and finishes the MS.

Proverbs of Good Counsel.

[Harl. MS 2252, leaf 3.]

PROVERBUS.

Be charitable to the needy ;	At owur begynny[n]ge, god be owur spede In grace & vertue to prosede ! Be petuus & eke merciabyH ; To nedy folke be CherytabyH.	4
	A man with-owte mercy, of mercye shall mys ; & he shaH haue mercy pat mercifuH ys. By mercye & mekenes all thyng chevythe, by folly & hate, AH wysdom ¹ Remevythe.	8
do well, and fear no man.	The beste wysdom pat I Can, ys to doe weH, & drede no man. He pat yn yowp ^e no vertue wyll vse, In Age aH honour wyH hym Refuse.	12
Give true weight.	Spend no manus good in vayne, For borowurd thyng wyll home Agayne. gyve thow trewe weygh ^t e, mete, & measure, And then shall grace with the Indure.	16
Hear both sides.	Be not to bold for to blame, leste pou be found in the same ; And yff on party wold fayne be Awreke, yet man of Ryghte here p ^e toper party speke. over p ⁱ hed loke thowe never hewe ; poverte hathe but frendis fewe.	20

¹ This *m̃* is generally used for the old *mer*; but here it is used for a curly-tailed *m*, and the mark of contraction has no value, I think.

Whoo-so of welthe takythe no hede, he shall fynde fawte In tyme of nede.	24	
þis world ^d ys mvtabyH, so saythe sage, þerfor gader or thow fall in Age.		Earn money in your youth,
Kepe not þ ⁱ tresure aye Closyd ^d in mew ; suche old ^d tresure wyll þ ^e shame ynowe.	28	but don't be a miser
whate prophytis plente & grete tresure, & in poverte A wreche Alway to endure ? Man, sobyrly þ ⁱ howse begyn,		
& spende nomore then þou mayste wyn, for A nyse wyfe, & A backe dore, Makyth oftyn tymus A ryche man pore.	32	A foolish wife and a back door pooren a man.
Wysdom ^m stondyth not all by speche ; A wyllfull shrew can noman teche.	36	
he hathe wysdom ^m at hys wyll þat can with Angry harte be styll.		
¹ lett never þ ⁱ wyH þ ⁱ wytt over-lede ; whate man þou serue, Alway hym drede, and hys good as þ ⁱ ne Awne spare ; be lowly & seruysabyH, & love hys welfare. And yf þou wylte be owt of sorow & care, hyt ys to kepe & Refrayne þ ⁱ Tonge, for þis lernyth Chyldren when they be yonge.	40	Be true and humble to your master.
[.]	44	Bridle your tongue.
² & ever in welth be ware of woo, Son, yf þou wyste whate thyng hyt were, Connyng to lerne, & with þ ^e to bere, Thow wold ^d not myspend ^d on howre ; for of all Tresure, Conny[n]ge ys flowur. yf þou wylte leve in peas & Reste, here, & see, & sey the beste. where ever þou be, in bowur or haH, be mery, honeste, & lyberaH.	48	
Beware, my son, ever of ' had-I-wyste ' ;	52	Misspend not an hour. Get Knowledge, the flower of all treasures.
	56	Be merry and liberal.

¹ This line is put two lower in the MS.

² This line is put one lower in the MS.

- hard ys to know whom on may tryst[e] ;
 A tr[u]sty frende ys hard to fynde,
 none ys more foo þen on vnkynd[e].
- Don't be too
 anxious about
 anything. Care not to myche for ony thyng, 60
 Thowghte wyll þ^e sone to erþ^e brynge.
 serve god weH, & haue no drede,
 he wyll þ^e helpe in tyme of nede ;
 drede owur lord god boþ^e nyght & day, 64
- Don't swear. Swere none othys in ernyste or pley ;
 for who so dothe,—scripture sayth soo,—
 þ^e plage from hys howse shaH not go.
- Pray to God
 every dawn. Erly in the dawning[n]ge of þ^e day, 68
 my son, to god loke þat þou praye ;
 & ever haue in þⁱ memory
 for to seke hevyn moste besyly.
- Choose good
 companions : Acompany with them þat be oneste, 72
 and they wyll reporte of þ^e þ^e beste,
 As for þis proverbe dothe specify,
- "Like will to
 like." "lyke wyll to lyke in eche company." 76
 grace & good maners makyþ^e A man ;
 woo may he be þat no good Can !
- Virtue and
 Knowledge are
 better than
 Riches.
 Don't be moody. Better ys to have vertu & Connyng, 80
 þan to be lewde with Ryches of A kyng.
 hevy of þⁱ herte loke þou not be ;
 let honeste Company Comfort the.
 yf þou be trobyllyd with ynconvenyens,
 arme þ^e alway with Inward pacyens ;
- Associate with
 the wise. Invre þ^e with them þat byn wyse, 84
 then to Ryches thow shalt Aryse.

How to rule one's Self and one's House.

[Harl. MS 787,¹ leaf 9.]

Temperance.

- 1 Be humble in thyne owne sight.
- 2 Mistrust thyne owne judgment.
- 3 Be in gesture & behauour comely ;
- 4 In Apparell, neyther curious nor costly.
- 5 Thinke nothing uncomly which is honest, for nothing is comely that is not honest.
- 6 Be temperate in dyett.
- 7 Be moderate & honest in Expences.
- 8 Be neuer idle, but euer well busied.
- 9 Remember how precious a thing tyme is, & spend it thereafter.
- 10 Liue within thy compass.
- 11 Exceed in nothinge.
- 12 Be spare of wordes.
- 13 In serious things, thinke first, and speake after.
- 14 Speake well of all, euill of none.
- 15 Speak neuer uainly.
- 16 Speake neuer untruly.

Domus.

Seeke thy wife for uertue onely.
 Seeke noe Match aboue thy degree.
 Liue together in *the* feare of God.
 Loue, & liue with her in peace.
 Bring up thy children in uertuous callinge ;
 Teach *them* to knowe & feare God ;
 Keep them in due obedience ;
 Nourish *them* not in delicacye.
 Gouverne thy House in order, for in disorder noe House may stand.
 Prouide before hand, & order thy Expences : so shall thy House continue.
 Keep hospitallity amonge thy Neighbours, but neuer aboue thy power.
 Spare in tyme, & spend in tyme.

¹ The MS has a late title : "Severall papers found in Mr Dells Study, Secretary to Bishop Laud, Archbishop of Canterbury." 1601 is the latest date I see in the volume.

Good Advice to a Gouvernour.

[Harl. MS 787, leaf 123, back.]

1. Take not all *that* you can gett, nor doe all *that* you may. For there is noe greater danger to a Noble man, then to let slippe *the* Raines of his lust, & not to restraine them with *the* stronge Bitt of Reason.

2. Let noe Ambicion entangle *your* mynde, for her nature is to ouerthrow her self. Let all untruth be farre from you, *that* your thoughts be not able to accuse *your* Conscience. Soe use *your* Riches as they be receyued into *your* House, but not into *your* heart; for where Couetousness raigneth, there noe other uice is longe absent.

3. Beware *that* in all things which concerne your Honour, Person, & Substance, you put not fortune in trust. For he *that* is wise will neuer hazard *that* danger, wening to haue remedy at her handes.

4. In strange affaires goe not too nigh *the* bottome; and in your owne, doe not streyne or enforce tymes. For, demeaning you soe, you may remaine as you now be, or else you may happe to remember what you were.

5. The danger of Noblemen is, *that* they can not descend, but fall. To the defence whereof nature ordeyneth *the* best Freinds. Therefore perseuere in amity with such as will rather stay you from falling, then sett to theyr hands to helpe you up.

6. Be more carefull of Conscience then of Honour, & doe well till you can noe more; but neuer doe euill, though you may.

7. Let not cruelty, but mercy & pittie ouercome you. For *the* tears & Complaints of *the* wronged will come to Gods presence for your Correccion, & to *the* Princes eares for your discreditt.

8. In *the* Offices *that* you bestowe, haue rather before *your* Eyes *the* worthy then your Freinds. For, amonge your Freinds, depart your Goods, but not your Conscience.

9. In *that* you counsell, be not affeccionate: in *that* you dis-counsell, be not passionate: in *that* you commande, be not absolute. In whatsoeuer you doe, be neyther hasty nor disaduised; for *the* faults be yours, but *the* Iudgment is *the* worlds. And *the* greater *the* man is, *the* more is he noted.

10. If you will not swerue in your Counsell, nor stumble in *your* Actes, nor fall from *that* you haue, then fauour him *that* telleth you *the* truth, yea, though it be displeasing; & abhorre him *that* telleth you any untruth, seem it neuer soe pleasant. For you ought rather to loue him *that* aduiseth you now, then those *that* will make semblance to pittie you hereafter.

Finis.

Warnings and Counsels for Noblemen,

A.D. 1577.

[*Lansdowne MS 98, art. 2, leaf 8: follows Queene Elizabethes Achademy.*]

Aduertisementes and counsailes verie necessarye for all noble men and counsaillors gathered owt of Divers Authours, bothe Italian and spanish. 1577.

1. Tell not all that yo^w thinke, nor showe all that yo^w have, nor take all *that* yo^w Desire, nor saie all *that* yo^w knowe, or do all *that* yo^w can; for lightlie shall he lose the favour of his prince *that* followeth the comaundement of his lustes *and* restrayneth not them with the bitt of reason.

2. Beware yo^w put not fortune in trust with those thinges *that* apperteyneth to *your* person, honnour, substance, or conscience; for the noble man *which* is wise will not Hasarde him self in hope to have relief at her handes as often as he shall nede.

3. Although all men promyse to helpe yo^w yf yo^w had neade, yet nevertheles, trust not too muche thereunto; manie of them *which* nowe do offer to take Armour for *your* sake, yf occasion be offered, will be the fyrst to stryke yo^w, to gyve yo^w the overthrowe.

4. In other mens cawses meddle not to much, nor in *your* owne enforce not tyme; for governinge yo^w so, yo^w maie remaine in *that* good estate yo^w be, or els maie easilie happen yo^u to remember what yo^w were.

5. The daunger of noble men is like to them *that* be in the toppe of high and sharpe mountaines, whence they cannot descende, but fall. Wherefore, procure vnto *your* self suche faithfull frendes as will rather staie yo^w from fallinge, then suche as wold reche vnto yo^w their handes to helpe yo^w vp when yo^w be Downe.

6. Do good whiles yo^w have poure thereunto, and never do hurte thoughē yo^w maie ; for the Teares of the offended, and *the* compleintes of the greved, maye one daie have place in the sight of god, to move him to chastise yo^w, and be also occasion to make the prince to hate yo^u.

7. Bestowe *your* benefittes and offices rather vpon the good, then vpon *your* frendes ; for amonges *your* frendes it is lawefull to departe *your* goodes, but not *your* conscience.

8. In *that* yo^w counsaill, be not affectionat : in *that* yo^w discourcell, be not passionate : what soever yo^w do, do aduisedly ; for although in the Courtes of princes every man beholdeth the worthines and nobilitie of the person, yet the more noble a man is, the more is he noted, marked, and hated of others.

9. Yf yo^w will not Erre in *your* counsaill, nor stomble in *your* actes, imbrace them *that* tell yo^w trueth, and hate them *that* flatter yo^w ; for muche more ought yo^w to love them *that* adviseth yo^w nowe, then those *that* will seame to pitie yo^w when yo^w are in Daunger.

10. Have alwaies in memory the benefittes yo^w have receaved of others, and enforce *your* self to forgett suche iniuries as others have Don vnto yo^w.

11. Esteeme muche *that* litle of *your* owne, and regarde not thaboundaunce of other.

12. Indevour *your* self to do good to all men, and never speke eveH of them *that* be absente.

13. Ieoparde not the losse of many thinges for the gaine of one thinge, neither adventure the losse of one thinge certē for manie thinges DovtfuH.

14. Make muche of *your* dearest frendes, and do not procure anie Enemyes.

15. ¹ Exalte not the riche Tyraunte, neither abhore the pooer *which* is righteouse.

16. Denye not iustice vnto the pooer, because he is pooer ; neither pardoñ the riche because he is ryche.

17. Do not good onelie for love, neither chastice onelie for hatred.

¹ This paragraph has been marked through.

18. In Evident causes abyde not the counsailes of others, *and* in Dovtfull cawses Determyne not of *your* self.

19. suffer not synne vnponished, nor well-doing without rewarde.

[leaf 9] 20. Denie not Iustice to him *that* asketh, nor mercye to him *that* deserueth it.

21. Chastise¹ not when thou arte Angrye ; neither promyse anie thinge in thy myrthe.

22. Do eveH to no mañ for malice, neither commyt anie vice for covetousn[ess].

23. Open not thy gate to fflatterers, nor thy eares to backbyters.

24. Become not proude in thi² prosperitie, nor desperate in thyne aduersitie. stody alwaies to be loved of good meñ, *and* seeke nat to be hated of the EveH.

25. Be favorable vnto the pooer, *which* maie be litle, yf thou wylt be ayded of god against them *that* be mightie.

¹ ? MS Chastice

² MS this

The Sage Fool's Testament.

(A SATIRE ON THE ILL DOINGS OF LORDS AND
THEIR SERVANTS.)

[*Harl. MS 2252, leaf 85, ? ab. 1475 A.D.*]

There was A grete lorde þat had A Sage fole, the whyche he lovyd^d Marvaylous well, Be Cawse of hys pastyme. And the Fole in lyke wyse lovyd^d well hys lorde A-Bove All^h hother. And at lenthe the lorde desesy^d, for the whyche the fole was in grete sorow. And the sonne of þis lorde had All hys faders possesyons, & was lorde after hys¹ fadyr, & he lovyd^d hys fole in lyke wyse as hys fadyr dyde. And with-in A yere or ij^e After, Thys sage fole Fyll Seke, & made hys Testamente: And Bequethyd^d hys sowle to the devy^h, And hys body to be Beryed^d in the Chyrche yerde; And hys Foly^s hode he bequethed^d to hys lordis Steward^d, & hys Baby^h to hys lordis Amner. And to hys lorde he Bequete All hys money þat he had^d gaderyd^d in Bothe hys lordis seruyce./ And when the lorde had knowlege herof./ [he] Marvaylyd therof, & whate þat he mente therbye. And the lorde wente to see the sayd^d fole. And Askyd hym ‘whyche he gave hys Sowle to the devy^h And all hothe[r] legacyes in hys wyll.’ The Fole Answeryd^d the lorde & sayd^d: “I haue lovyd^d so well your fadyr, þat I Covett & Dessyre to be in hys Company

A Lord loves his
Fool,

and dies.

The Lord's son
loves the Fool too.

The Fool falls
sick, and makes
his Will: gives
1. his soul to the
Devil,
2. his hood to the
Steward,
3. his bable to the
Almoner,
4. his money to
his Lord's son,

1. because his dead
Lord's in hell,
and he wants to
join him.

¹ MS *hyr*.

2. because the
Steward won't
hear the poor.

3. because the
Almoner beats the
poor with his
staff.

4. because all the
son's money, and
the Fool's too,

will not repair the
wrongs the old
Lord did.

Above All thyngis, for he lovyd me so weH./ And I know weH þat he ys in heH; wherfor I wolde be with hym)./ And I gyve to my lady your wyffe my Bedde, be Cawse þat she myghte lye on hyt; for now she lyethe so softe, þat hyt ys All-moste none every day or þat she Ryse. And to your Steward, my hode; be Cawse hyt hathe iiij erys. for where ye put All your truste in hym, to pay your Credytour & the pore pepyH, he may not here. And to your Amner, my BabyH: Be Cawse when he delyueryth your Almys A-monge the pore pepyH, they prese on hym, & thene he betis them with hys Staffe, þat the Blode Ron Abowte there erys; & my babyll ys Softer. And, my lorde, to yow I geve All my money þat I haue gatheryd, bothe in your seruyse & my lord your fadyrs, to geve in Almus." "Whye," seyde the lorde, "thowe knoweste þat I haue money more then thow." Then sayde the fole "All that money þat ye haue, & I to, wyll not Restore the wronge þat your fader hathe don, whyche ys in heH. And thedyr ye goe withoute Amendment; & therfor I geve yow All my money."

[The next piece in the MS is the *Le Morte Arthur*, in a hand of ab. 1440 A.D., that I edited for Messrs Macmillan a few years ago. Mr Panton had previously edited it for the Roxburghe Club.]

Lydgate's Order of Fools:

IN NUMBER THREESCORE AND THREE.

A COPY of this Poem, with three additional stanzas, but with a different concluding one from that of the present copy, was printed by Mr Halliwell in his *Minor Poems of Dan John Lydgate* for the Percy Society. The scarcity of that volume, and the certainty that this print will reach many eyes that have not seen the Percy Society's volume, induce me to print the following poem, though most of its differences from the Harleian MS 2251 that Mr Halliwell followed, are for the worse. As fools have not died out of the world, it may be both interesting and useful to compare the notions of 1460 about them, with those of 1869.

[*Cott. MS Nero A vi., leaf 193 back ; ? ab. 1460-70 A.D.*]

The ordre of folys ful [yore ago] ¹ begonne,	
Nwly professyd, encresithe ² the couente ;	
Bacus and Iuno hath set abroche a tonne,	
[And] Brouthe the[r] braynys vn-to exigente,	4
Marcolfe theyer foundyr, patron, and presidente ;	
Noumbre of thys frary, iij score and iij,	
Echone registred be grete avysement,	
Endosyd theyre patente that they shale neuer the.	8
Chyffe of folis, men yn bokys redythe,	Fool, No. 1.
Able yn hys foly to holde residence,	
Ys he that nowther god louethe nor dredethe, ³	Fool, No. 2.
Nor to his chyrche hathe none aduertence,	12

¹ ? MS tuore.

² h̄ is printed he : cp. 'lythe,' l. 39.

³ ? MS drodethe

- Fool, No. 3. Nor to his seyntes dothe none reuerence,
 Fool, No. 4. And [hathe] dysdeyne to folke yn pouerte,
 Fool, No. 5. To fadyr and moder dothe none benyuolence :
 A-sele hys patent, for he shal neuer the. 16
- Fool, No. 6. The vj fole thys Frary to begynne,
 More than a fole, braynles *and* wode,
 Ys he that neuer wul forsake synne,
 Fool, No. 7. Nor he þat can nought, nor lerne wul no goed, 20
 Fool, No. 8. Nor he þat hathe too faces yn on hode
 May be enrollyd yn þys fraternyte,¹
 Fool, No. 9. Cherle of condicion, and borne of gentil blode,
 May clayme of righte þat he shal neuer the. 24
- Fool, No. 10. The x fole may hoppe vp-oñ the rynge,
 Fote al aforne, *and* lede ryghte the dawnce ;
 He þat al yewythe,² *and* kepethe hym selfe no thyng.
 Fool, No. 11. þ^e double herte, feyre feynyd countenawnce 28
 Fool, No. 12. A pretens³ face treble yn hys dalyaunce,
 Fool, No. 13. Tonge spreynthe *with* suger, the galle kepte secrete,
 Fool, No. 14. A perilous mouthe ys wors þan spere or launce, 31
 Thought they be cheryssed, god lete hym neuer the.⁴
- Fool, No. 15. A Face vnstabyl, gasyng est and sowthe,
 Fool, No. 16. *With* loude laughtrys entrithe⁵ langage,
 Gapithe as a roke, abroad gothe Iowe *and* mowthe
 Lyke a Iay enfamynyd yn hys cage, 36
 Fool, No. 17. Malaparte of chere and of wysage,
 Fool, No. 18. Comethe to counsel or he callyd be,
 Fool, No. 19. Of eche þyng medelythe ; hysthryfte lythe yn morgage ;
 Auant a knawe ! for he shal neuer the. 40

In the boke of prudence cypryane,⁶
 Whyche callyd ys “ a gardeyne of hys flowres,”

¹ MS fraterne² giveth³ ? MS.⁴ Harl. 2251 has another stanza before the next.⁵ vttrithe. Harl.⁶ H. prudent Cipiouñ.

- He seythe a pulter þat sellythe a fatte swanne Fool, No. 20.
 For a gosselyng, þat grasethe on bareyne clowrys, 44
 And he þat castythe hys cloke yn showrys Fool, No. 21.
 Oute of the tempest whan he may flee,
 Or whan þat spado lowythe paramours, Fool, No. 22.
 [Is oon] of hem that shalle neuer the. 48
- [And he also, that holt hymself so wise,] Fool, No. 23.
 Whyche yn workyn[g] hath non experiens,
 Whos chaunce gothe nether yñ synke or syse, Fool, No. 24.
 With ambes ase encressithe hys dispence, 52
 A Foltysse face, rude of eloquence, Fool, No. 25.
 Bostys with borias, and [at] a brownte wul flee ;
 Betwene wolle and gossomer is a grete difference ;
 Stuffe of a chappman that ys not like to the. 56
- I rede also of othyr folis too,
 Thyng to chalange to whyche he hathe no ryghte ; Fool, No. 26.
 And he yn trowthe a more fole ys al so, Fool, No. 27.
 Whyche alle requirethe that commethe yn hys sighte ;
 And he ys a fole whyche [to] euery wyghte 61 Fool, No. 28.
 Tellethe hys counselle and hys pryuyte :
 Who sekythe werre, and hathe hym selfe no myghte, Fool, No. 29.
 Hit were meruelle þat euer he shuld the. 64
- Anothyr fole with counterfete wesage Fool, No. 30.
 Ys he þat falsluy wul fage¹ and feyne,
 Whedyr that he be olde or yynge² of age,
 Seythe he ys syke, and felythe no maner payne ; 68
 And he þat dothe hys owne wyfe disseyne,³ Fool, No. 31.
 And holdythe anothyr, of what asstate he be,
 With othyr folis embrace hym yn the cheyne,
 A warantyse for he shal neuer the. 72
- Of thys frary mo folys to expresse,
 He that ys to euery man contrary,

¹ flater. *Harl.*

² MS þynge

³ disdeyne. *Harl.*

- Fool, No. 32. And he þat bostyth of hys cursidnes,
 Fool, No. 33. And he also that dothe prolonge and tarie 76
 With faire [be]hestis, fro hys promys to warye;
 Beseluy to telle I can no noþer see,
 He ys like a fugetyf þat fleth to santuarie
 For drede of hangyng, for he shal neuer the. 80
- Fool, No. 34. He ys a fole eke, as senek seythe,
 That long delaythe hys purpose to spede.
- Fool, No. 35. A gretter fole ys he þat brekythe hys feythe;
 Fool, No. 36. And he ys a fole þat no sh[ame dothe] dre[de], 84
 Fool, No. 37. And he that hotythe, *and* faylythe hys frynde at nede,
 Whos promys braydythe on duplicite;
 A hardy mouse that ys bolde to brede
 In cattis eryl; þat brode shal neuer the 88
- Fool, No. 38. And he ys a fole þat yeuythe al-so credens
 To nwe rumoris and euery foltishe fable;
- Fool, No. 39. A dronglew fole þat sparythe for no dispence
 To drynk a-taunte til he slepe at þ^e tabille; 92
- Fool, No. 40. Among al folis þat fole/ is most culpabulle
 That ys cursyd, and hathe therof deynte;
- Fool, No. 41. A pore be[ge]re, to be vengeable,
 [Withe] purs penyles, may neuer the 96
- Fool, No. 42. And he þat holdythe a quarel a-yenst righte,
 Hold[yng]¹ hys purpose styburne a-geyn reson;
- Fool, No. 43. And he ys a fole þat ys ay gladde to fighte,
 And to debate sekethe occasioun; 100
- Fool, No. 44. Abyde so long to he be betyn downe,
 Dronkyn, lame, þat he may not flee;
- Fool, No. 45. And who so reioysethe to soiorne in prisoun,
 Enrolle hym vppe, for he shal neuer the. 104
- Fool, No. 46. A lusty galant þat weddythe a olde wiche
 For grete tresoure, be-cause hys purse ys bare;

¹ MS Holde.

- A hungrey hunter þat holdythe hym¹ A biche Fool, No. 47.
 Nemyll of mouthe for to mordyr A hare ; 108
 Nyghte riotours² þat wil no waryn spare, Fool, No. 48.
 Wythe-outen licens or eny liberte,
 Tyl sodyn perel bryng hem yn þ^e snare,
 A preperatif þat þey shal neuer the. 112
- Who dothe amysse, or lawghethe hym selfe to skorne, Fool, No. 49.
 Or com to counsel or þat he be callyd, Fool, No. 50.
 Or lowde lawghys whan he dothe³ morne, Fool, No. 51.
 Amonge foles of riȝt he may be stallyd ; 116
 [That] purposithe hys wyage whan hys hors ys gallyd, Fool, No. 52.
 [And] pluckethe of hys shone toward hys iorney, Fool, No. 53.
 Forsakythe fresshe wyne, And drynkythe Ale Apallyd ; Fool, No. 54.
 Suche foltishe taste,⁴ god let hem neuer the. 120
- And he þat is a riatter al hys life, Fool, No. 55.
 And [hathe] hys felow and hys neghbor yn dispite, Fool, No. 56.
 And wondythe hym selfe with hys owne knyfe, Fool, No. 57.
 Of j. candyl wenethe ij. were lighte, 124
 Slepethe on the day and wacchis al þ^e nyghte ;
 Alle masse be done long or he redy be ;
 Suche I may clayme, be very titul of riȝte,
 To be a brothyr of hem þat shal neuer the. 128
- Who holdythe hys tresoure þat he wissethe, Fool, No. 58.
 And gaderithe hym gossomer to packe hytfor hys wolle,
 And he ys a fole afore the nette þat fysshes,⁵ Fool, No. 59.
 And he ys a fole þat dothe Federys pulle 132 Fool, No. 60.
 Of fat caponys vp mwyd to the fulle,
 Hath no thyng but bonys for hys fee ;
 N[u]llatensis a-sesythe⁶ hath hys bulle
 To alle suche, þat neuer of hem shalle the, 136
- When þat gander grasythe on þ^e grene, Fool, No. 61.
 The sleyghty fox dothe hys brode beholde,

¹ houndithe on. *Harl.*

² motoners. *Harl.*

³ laughyng. whan that he shuld. *Harl.* ⁴ foolis. *Harl.*

⁵ dothe wisshithe. *Harl.*

⁶ ensealed. *Harl.*

He takythe the fatte [and] cast a-way the lene,
 And [sigrums]¹ chefe wardyn of the folde, 140
 Takythe to hys lard[er] at what pryse þey be solde,
 Grettest lamber, on or to, to or iij. ;
 [In wynter n]ythys the frostis be so colde,
 The shepard slepyth ; god let thym neuer the ! 144

Fool, No. 62.

[A fo]ryn² likenes whych shal no man displece,
 [By] a strange vncouth comparisoun,
 [W]hen the belwedyr pasturythe at hys ese,
 [T]how alle the flocke hawe but smal foyoun, 148
 [S]lepethe at leyser, makythe noyse none nor soune,
 [Ca]rethe for no more so he haue plente :
 [A]l tho þat make suche a departysowne
 [A]mong her suggettis, god lett hem neuer the ! 152

Fool, No. 63.

With ful wombe þey prechyd of Abstinence,
 Ther botel Fyllyd of freshe wyne or ale,
 Loue rownyng, loutyng *and* reuerence,
 Nwe fals reporte with many glosyng tale ; 156
 The Iay more cherychyd þan the nyztyngale,
 Tabourers with her duplicite
 Plesithe more þys days, when stuffyd ys þer male
 Farsed with flateryng ; god let hem neuer the ! 160

³[L]ete thys frary a confirmacioun,
 [And] som worthy byshoppe nullatence,
 [And] graunten hem a general pardoun
 [And] a patent to be-gyn her dispence, 164
 [Er]ly *and* late to walke with licence
 [With] opyn walet frely en eche countre,
 [He]r bul enselyd, concludyng in sentence 167
 [Th]at none of al þys ordyr ys neuer like to the. Amen.

¹ Harl.² A foreyn. Harl.³ Pared off. Harl. 2251 has three different stanzas for this last one.

A Prophecy, &c.

[*Additional MS 8151, leaf 200, back; at the end of William of Nassington's 'Mirror of Life,' and in the same hand as that.*]

¶ De propheta.

¶ Whene pryde is moste in prys,
Ande couetyse moste wys,
Ande lutchery moste in vse,
þese maade reue,
þenne schaff englonde mys-chewe.

When England
shall come to
grief.

4

[What can man possess?]

þat .I. ete *and* þat .I. drynke, þat may .I. haue;
þat .I. lene fals mene, longer .I. may hyt craue;
þat .I. dele for my soule, þat may .I. fynde;
þat .I. lefe my sekatoures, þat is longer by-hynde.

8 Gifts to God
come back.

All hyt is fantome þat we wipe fare,
Ande for opere mennes goode is all oure care;
Alle come we hyder nakude *and* bare,
Whenne we heþene passe, is þere no mare.

12 Naked we came,
naked we go.

[Ills of our time. See p. 88.]

Gyfte is domusmane,
Gyle is chapemane;
Lordes bene lawles,
Chyldere bene awles;
Wysemene are blynde,
Deþe is oute of mynde,
Cosyns bene vnkynde,
A goode sykere frende is yuest to fynde;
Ande euere, in weeles *and* in woo,
þenke one þe ioy þat lasteþe for oo.

Bribery is Judge,

16

children aweless,

20

sure friends
are scarce.

What shall I do?

(A COMPLAINT AGAINST THE UNKINDNESS AND
BASENESS OF FALSE FRIENDS.)

[*Egerton MS 1624, leaf 1, ? ab. 1470 A.D.*]

als I me sat my self allon,
in my hart makand¹ my mon,
I said "allas, my gammys ar gon !

qwat sal I do?

4

that I most trayste,

it is all waste !

sor may me rew !

My hert was set ful stedfastly
on *tham that* noȝt was set on me ;
thus am I sted ful heuely.

8

god lord, qwat sal worth of me ?

qwat sall I do &c'

12

I wold fayn lof w[*ith*]out verraunce .

tham that my hert I haf gyffyn to :

it wyllnot be, for no kyn chauns,

that I can audur say or do.

16

v[t] *supra*

¹ This *-and*, with the *qwat*, *sall*, *haf*, *lof*, *thai puttis*, point to a Northern writer.

deer god ! qwat may *this* mene ?

qwy is *this* ward¹ *thus* fals to me ?

I am *the* creatur *that* il kan fene 20

any falsed or trechere :

qwat sall I do ? &c'

with care my hert is vmbe-set ;

qwat I sal do I cannot say ; 24

tham for to lof I cannot let,

that me has broght vn-to *this* fray :

[qwat sal I do ?] &c'

wold god *that* I war broght in clay ! 28

ful hard it is *this* lyf to lede !

I pray god qwytte *tham* nyȝt and day,

that me *thus* make to haue *this* nede !

[qwat sal I do, &c] 32

god wot, ȝit was I neuer vnkynd

to *tham*, ne ȝit to non of *thayrs* ;

ther was neuer non so mykyll² in my mynde,

qwo^t so I haue don to *tham* and *thers*. 36

[qwat sal I do, &c]

that *thai* me puttis *thus* out of mynde,

qwat *that* *thai* men I wold fayne wytte.

god wot I was neuer ȝit vn-kynde, 40

of no thyng *that* *thai* hafter³ me ȝit.

[qwat sal I do ?

that I most trayste,

it is all waste ! 44

sor may Me rew !]

¹ world.

² MS mylkyll.

³ This word is doubtful—qⁿ, or q^u with a long curl to the *u*, has been written under it, and the curl carried into the *aft*. *Hasked*, for *asked*, was no doubt meant.

Ylls of our Time.

(A better copy than that on p. 85. The stops are those
of the MS.)

[Harleian MS 2251 (? in Shirley's hand), leaf 153.]

¶ <i>Munus fit</i> ¹ <i>Iudex. fraus est mercator in vrbe</i> <i>Non lex est dominis. nec timor est pueris</i>	
¶ Yift is made. domesman	
Gyle is made. chapman	4
Lordes ben lawles	
And children ben awles	
¶ <i>Ingen[i]um dolus est. amor omnis cera</i> ² <i>voluptas</i> <i>Ludus rusticitas. et gula festa dies</i>	8
Witte is tourned. to trechery	
Love is tourned. to lechery	
Pleye is tourne[d] to vilany	
And haliday. to gloteney	12
¶ <i>Etas ridetur. mulier pulsatur amore</i> <i>Dives laudatur. pauper</i> ³ <i>adheret hmo</i>	
Olde men. ben skorned	
Wymmen. ben wowed	16
Riche men. bien pleasid	
And pore men. ben diseasid	
¶ <i>Prudentes ceci. cognati degeneres sunt</i> <i>Mortuus Ignotus. nullus amicus amat</i>	20
Wise men. bien blynde	
And kynrede. is vnkynde	
The dede is. out of mynde	
Triew friende. can noman fynde.	24

¹ MS sit² ? for certa or mera.³ MS paupere

The Order of the Guests at the Coronation Banquet of Catherine of Valois, wife of Henry V.,

24 FEB., 1421.¹

[*MS Addit.* 18,752, leaf 162.]

*Thetramamaton.*²

THE CORONACION OFF *THE* QWENE.

THE QWENES BORDE THE DAY OFF THE CORONACION.

On *the* ryght hond of the qwene, the Erchebysshope off Canterbury // The Bysshope off Wynchester // On the lyfte hond off the qwene / The kyng off Scottes yn A State // At the End off the qwene-ys borde / The duchesse of yorke, The Cowntes off hunthyngton // Vnder the borde. / wayting on the Qwene / The Cowntes off kente, The cownt[e]z marchaſt // On the ryght syde of the qwene knelyd / The Erle of *the* marche holdyng *the* Ceptre And on *the* lyfte syde knelyd / *the* Erle off Stafford holdyng the yarde //

The Secownd Borde of *the* ladys

The cowntes off Stafford // The Cowntez off marche. The Cowntez off Arundest // The Cowntez off Westmorland The Cowntez off Northhumburland // The cowntez off Oxonford The lady Nevyle // My lady Ione Somersett // My lady Moumbrey, dowgthere off *the* Erle Marchaſt // My lady Margarete Somersett // The lady Roos // The lady Clyfforde, The lady Burgeveny // The lady Talbott // The lady Wylloby // The lady Mawley // Alice Nevell, wyffe to sir Richard Neuyle // The Mayde Grey, doughther to *the* lord Grey // Oon of *the* doughthers of Westemoreland // The lordez doughthere ffythzhug // ij Susters of *the* lord Wylleby.

THE SECONDE DAY AFTER THE CORONACION

ATT THE QWENE-YS BORDE

The Duchesse off yorke // The Countesse off huntynghon // Att the Second borde.

The Cowntez off Stafforde // The Cowntez off March, The Cowntez off kente // The cowntez off Arundest, The Cowntez Marchall /

And othere ladys afture the Cowrs of the day a-ffore-Seyde //

¹ *Catalogue of Additions to the MSS in the Brit. Mus.*, 11848-53, printed 1868, p. 145.

² So in MS.

Courses of a Dinner and Supper giben to Hen. V. by Sir John Cornwell.

[Additional MS 18,752, leaf 162, back.]

Hoc ffestum ffecit dominus Iohannes Cornewell Regi Anglie // ²

A

[The rest of the page is blank.]

[leaf 163]

Thetragramaton ³

In prandio

The 2. course

ffrumenty with veneson ⁴	} primus	Nonbles ⁶	} ^{2us.}
Blawmanger' ⁵		Gelee ⁷	
Beffe and Moton		ffesaunte	
Signetys		pygg	
Capons off haute grece		kydde	
vele		Pygeons	
heronseux		Partrycches	
venyson y-bake		venyson) roste	
leche ffloree		Crustades ⁸ blanc3 bake	
		leche dalmayn)	
		Semaka ⁹ frye3	

¹ *Catal. of Addit. MSS, Brit. Mus.*, 1868, p. 145-6.

² The Additional MSS-Catalogue applies this heading to the piece before it, printed on p. 92 here, though the hand-writing and colour of the ink seem to connect the heading with what follows on the next leaf (163) of the MS. The whole of this piece on leaf 163 is in the same hand and ink as the Coronation, whilst the piece printed on p. 92 here is in paler ink and different writing,—earlier, as I think.

³ This is at the top of the page.

⁴ 'For to make Furmenty' in *Forme of Cury*, p. 91, "messe yt forthe wyth fat venyson and fresh moton." See also the Earl of Devon's Feast in *Harl. Misc.*, No. 279. Pegge, in *Forme of Cury*, p. 157.

⁵ Recipe for 'Blonc Manger' in *Liber Cure Coc.*, p. 9; 'Blomanger' in *Forme of Cury*, p. 93.

⁶ Recipe in *Forme of Cury*, p. 16, 94; *H. Ord.*, p. 427; *Lib. C. Coc.*, p. 10.

⁷ Recipe for 'mete Gelee,' clear, in *Forme of Cury*, p. 103; 'Gele of Fyssh,' *ib.* p. 50; 'Gele of Flessh,' *ib.* p. 51. See *H. Ord.*, p. 437.

⁸ Recipe for 'Crustade' in *Household Ordinances*, p. 442.

⁹ 'On Flessh-Day . . At the seconde course . . a leche, and samakade, and bake mete,' *H. Ord.*, p. 450. See the recipe for *Sambocade*—curd, eggs, &c., flavoured with elder flowers: *Sambucus*, the Elder,—in *Forme of Cury*, p. 77.

The 3 course

Mameny ¹ ryaff	}	3 ^{us}
Chare de wardon ²		
Rabetys		
Byteres ³		
Egretys		
Popelers ⁴		
Quayles		
Plouers		
Small byrdis ⁵		
larkes		
Payn pufte ⁶		
leche lumbarde ⁷		
Cryspes fryez ⁸		

In Cena

Venyson on broche
 Creme boylle⁹
 Pygg in Sauge¹⁰
 Schuldres of Moton
 Capons of haute grece
 Heronseux
 Partrych
 Chekyns y-bake
 lete¹¹ lardes y-fryed

The last course

Colde Creme¹²
 Gele
 Venyson roste
 kyde roste
 Rabetis
 Pegeons
 Egretys
 Quayles
 Small byrdis
 Doucetis¹³ y-bake
 Leche damasque

Nota bene the coronacion yn the leffe nexte be-fore thus

¹ Recipes in *Forme of Cury*, p. 19, 88 ; *H. Ord.*, p. 430.

² ? Apple marmalade.

³ Bitterns. See 'Betowre' in *Babees Book* index.

⁴ *Popple*, to move quickly up and down, as a cork dropped on water. *Webster*.

⁵ See *Liber Cure Cocorum*, p. 36, l. 8.

⁶ Recipe in *H. Ord.*, p. 450 ; *Forme of Cury*, p. 89.

⁷ Recipe in *H. Ord.*, p. 438 ; *Forme of Cury*, p. 36 ; *Babees Book*, Pt II, p. 95.

⁸ Recipes for 'Cryspes' and 'Cryspels' in *Forme of Cury*, p. 73 ; for 'Cryppys,' *ib.* p. 99.

⁹ Recipe for 'Crem Boyled' in *H. Ord.*, p. 447, p. 463.

¹⁰ 'Pigge en Sage' at the Earl of Devon's Feast in *Harl. Misc.*, No. 279. *Pegge*.

¹¹ See the recipes for 'Letlardys' (Leche Lardys), in *Liber Cure Coc.*, p. 13, and 'Leche Lardys' in *H. Ord.*, p. 439.

¹² On Flessch-Day . . . At the thridde cours, *colde creme*, and *gele* to potage ; and therwith fylettes of *venyson*, rosted *pejons*, *egretys*, *partoriches*, *rabettes* and *qwales* . . . and *cuspis* and *doucettes*. *H. Ord.*, p. 450.

¹³ Recipe in *Babees Book*, p. 60 ; and see Index to *B. B.*

Courses of a Meal or Banquet.

[*MS Addit. Brit. Mus. No. 18752, leaf 162, back.*¹]

Grene pese, with venesoñ.	} 1 ^{us} cursus
Graunte chare. ²	
Capoñ of hawte grece.	
Signet. ³	
Blawnche custarde, dyaburde with byrdys. leche maskelyñ.	

Roo in brothe. ⁴	} 2 ^{us} cursus
Rosey. ⁵	
Kydde.	
Heronsewe.	
Mownter in manteH.	
Chykyñ dyaburde.	
venesoñ y-bake.	
ffruter lumbarde. leche rubby.	

Datys in composte.	} Suggearke [<i>Sugar-work?</i>]
Blawnche creme, with annys in confete.	
Lardys of venesoñ.	
Rabbettis.	
Qwayle.	
larkys.	
Rysshewes. ⁶	
vyandys cowched with ryons. l leche of his Armys.	

¹ In different ink and hand from the *Coronation*, page 89, above.

² A great joint. Cp. 'and therwith gret flesshe weel rosted, and *chapon*, and *swan* rosted.' *Househ. Ord.*, p. 450.

³ cygnet, swanling.

⁴ See recipe in *Househ. Ord.*, p. 428; and 'Roo in a Sewe,' *Lib. C. Coc.* p. 23.

⁵ 'For to make Rosee,' *Forme of Cury*, p. 105, 108; 'Rosee,' *ib.* p. 31; 'Rose to potage' in *Household Ordinances*, p. 430; 'Rose' in *Lib. Cure Coc.* p. 13; 'Rose dalmoyne,' *ib.* p. 19.

⁶ Rysheus of Fruyt, in *Forme of Cury*, p. 82, No. 182. See too 'Rissheus' (of pork, eggs, &c.) in *Lib. C. Coc.* p. 39.

A Scotch copy of a Poem on Heraldry.

[*Harleian MS 6149, leaves 151—155, from a book of Sir William Cummy'n's of Inverallochy, Marchmond Herald, ab. 1500 A.D.*]

THIS poem appears to have been composed late in the 15th century, by one of that unwise class of writers on Heraldry, who, not content with assigning to that science its proper place as a handmaid to History (which, by enabling the ownership and dates of various buildings, charters, monuments, &c., to be identified, the matrimonial alliances of noble families to be proved, &c. &c., it certainly is) by claiming for it a fabulous origin, and one so manifestly capable of disproof, brought the whole subject into such contempt and ridicule, that the study of it in later generations was almost entirely neglected. Such, in 1661 A.D., was Sylvanus Morgan, who ascribes arms to Adam, Eve, Joseph, &c.; and various others both in England and Scotland.—G. E. ADAMS. (The heraldic footnotes are Mr Adams's too.)

First as ¹*the* erth incresith populus,
So convalit variance *and* vicis,²

As people and
vices increase,

Amang men materis maliciouse,

So *that* few mycht laubour for discrepancis,
quhill nobilnes in armes, lordly pusancis,
and of heraldis *the* werschipful ordour,
Of quham I think to tret, set weyis sure.

4 few men work for
the distinctions
which heralds
deal with.

In werris of thebes, athenis, *and* troyis tounis,
with *otheris* mo of gret antiquiteis,
Banneris, standeris, gittovnis,³ pensalis, penonis,
borne by princis, nobillis, *and* commyniteis,
In ferre of werre, pes, or ony degreis,
I find *thai* war most merkis, as merchandis
Beris toknis or signetis on ther handis.

8 In the wars of
Thebes, Athens,
and Troy,
banners, &c.,
were borne by
nobles and others,

12

¹ *th* = *y* of MS.

² MS *vicis* & variance

³ *Getoun*, a banner, properly 2 yards in length.—*Archæol.*
xxii. 397. See note, p. 29, above.

- Afterwards, Quhill efter euer *the* langest leving men
 heris, speris, *and* lernis more felle *and* wit, 16
- ingenious folk Diuerse folkis ingenyouse fyndene *thene*
 In well degest myndis considerit,
 inspired by God, Be celestial inspiring part tuk it,
 set Arms in To set armes in metallis *and* colouris, 20
 figures of ffor seir causis bering sertyn figouris,
- Sum sonne, sum monne, sum sternis, sum elementis,
 beasts, birds, &c., Sum best, sum bird, sum fische, sum frut, sum flouris,
 and mony mo siclik; Sum *with* defferentis, 24
- Sum alterit, als sum in *ther* awin nature;
 some like Nature Sum, not *the* hole, bot part in raschit¹ figouris,
 and some not. As my simplest consate sal suin mak clere,
 With correctioun, *and* now quha likis heir. 28
- In the Theban The eldest, gret, most populus, mortal were,
 war (which I wes at thebes, quhiche at linth I did write,
 wrote of at Quhare palamonne and arsite, woundit there,
 length) Palamon Be *ther* cotis of armes knawin parfite, 32
 and Arcite were Be heraldis war, sum sais, bot *that* I nyte,²
 known by their ffor in *thai* dais heraldis war not create,
 arms. Nor *that* armes set in propir estate.
- After the siege Bot eftir *that* troy, quhar so mony kingis war 36
 of Troy (about Seging without, *and* other within the toune,
 the knights at So mony princis, knyghtis, *and* peple there,
 which my Book as this my buk *the* most sentence did soune,
 tells), all *thocht* spedful in o conclusioun, 40
- nobles wore That nobillis bere merkis, to mak be knawin,
 marks to record *ther* douchtynes in dedis of armes schawin:

¹ Erased. See l. 168. 'In Heraldry, the Member of any Beast which seems torn from the Body, is called *Erased*.'—*Gloss. Angl. Nov.*

² Deny. Chaucer is one of the 'sum' contradicted; see his *Knighes Tale*, A. 1016-17, Ellesmere MS,

But by here Cote Armures / and by hir gere
 The *heraudes* / knewe hem best in special

- The fader *the* hole, *the* eldast son deffer[e]nt,¹
 quhiche a labelle ; a cressent *the* secound ; 44 and the sons
 third a molet ; *the* fourt a merl to tent ; bore distinctions
 fift anne aglot ;² *the* vj a flour had fond, on their fathers'
 Clepit delice.³ *than* fader or we the suld grond arms.
 Armes to mo, gif *thai* be with difference 48
 As plesit him : *thus* armes begoñ from̄ then̄s.
- Than* troy distroyit, *the* werris endit, *the* lordis
 I seir landis removit ; *and* so brutus
 (his lif *and* dait my buk efter recordis,) 52 After the
 Come in brutane with folkis populus, destruction of
 And brocht with him *this* werly merkis thus, Troy, Brutus
 quhiche succedis in armes to *this* date ; (whose life my
 Bot lang efter troy, heraldis war nocht creat. 56 Book tells)
 brought these
 marks into
 Britain.
- Mony haldis *that* gret Iulius cesar
 ffand, *and* did mast be wit *and* discrecioun̄,
 how in metallis *and* colouris armes ar
 Now propir set with hie perfectioun̄ 60 Many think
 In braid feldis to bere *and* to blasoun̄. Julius Cæsar was
 On principal I traist wes his prudens, the first to blaze
 With *otheris* mo preceding him *and* sence. arms properly
 (see l. 204); and
 I think he was
 wise enough
 for it.
- Gold *and* siluer, ij preciose metallis pure, 64 With gold and
 ffour colouris bene propir, *and* the[r]-with mixt, silver are mixed

¹ These differences or distinctions of houses (which are only used in British heraldry) were invented about the time of Richard II. The eldest son (in the lifetime of his father) bears a label over the arms of his father ; the second son, a crescent ; the third, a mullet, i. e. spur-rowel ; the fourth, a martlet, the heraldic name of the house-marten ; the fifth an annulet (here called "aglot") ; the sixth, a fleur-de-lis ; the seventh, a rose ; the eighth, a cross moline ; the ninth, a double quarter-foil.

² *Aglot* = annulet. Richardson says *aglet* or *aiglet*, diminutives of *acus*, a point ; and quotes Spenser's *Faerie Queene*, b. 11, c. 3—who mentions a garment besprinkled "with golden *aygulets*." Query, If these were not *annulets*? *Aglot* in our text is certainly used for annulet. (But annulets were very rarely used as marks of cadency in Scottish heraldry, says a Scotch friend. See note, p. 103.)

³ *de lys*.

black, red, blue,
green; but not
purple.

Sable, goulis, asur, vert: *perpure*
the[r]-with¹ *wnproper*, as *proportis* the text;
In it *apperis* diuerse colouris befixt, 68
therfor it is not o *propir* colour,
Bot sufferit so in armes of honour.

What precious
stones represent
the heraldic
metals and
colours.

To blasoune *therin* *vertuys* stanis, gold Is
more *precius* than oucht *that* ma be set. 72
In it bot stonne goldy, as *thopasis*;
Siluer is perl; sable, *diamont*² of det;
Goulis, ruby; asur, *the* saphir set;
Vert, *emeraut*; pu[r]pour, *the* amathis. 76
Tovny colour, sum *haldis* cassidone Is.

Silver and sable
are said to be the
richest arms.

Sum seis *siluer* and sable ar *the* richest,
ffor in *tho* two most *cristin* and *hethin* kingis
makis and *brekis* *ther* lawis As *thai* lust best; 80
and *quhen* *thai* tak honour othir or sic thingis,
thai sit in sable and *siluer* *that* euery bringis;

The Duke of
Brittany bears
them,

and of *brutane*³ *the* duk, bering *the* *sammyñ*,
Richast armes is, as I lernit am. 84

¹ I read it, "Gold and silver are two pure precious metals. There are four colours proper, and therewith mixed, viz. sable, gules, azure, and vert.—Purpure (to mix) therewith is improper, as says the text, &c."

Purple is very seldom used in English heraldry. It is nonsense, however, to say it is *improper* to use it, as it is quite good heraldry. A purple lion was borne by the De Lacy family, Earls of Lincoln, and is (accordingly) the arms of Lincoln's Inn.

'Proper' above means 'properly so called.' In blazoning the arms of nobles, the ancient heralds called "or," topaz; "argent," pearl; "sable," diamond; "gules," ruby; "azure," sapphire; "vert," emerald; and "purpure," amethyst. In all the books of *English* heraldry two other colours are allowed, viz. 'Tenné' or tawny, i. e. orange colour, and 'Sanguiné,' i. e. blood colour. There is, however, no instance of their occurrence.

² *Sable*, the Heralds Word for a black Colour in the Arms of Gentlemen; but in those of the Nobility they call it *Diamond*, and in the Coats of Sovereign Princes *Saturn*. 'Tis expressed in Engraving by strokes drawn perpendicularly across.—*Gloss. Angl. Nova*. 1719.

³ The arms of Brittany were "Ermine," i. e. *white*, with *black* ermine spots.

All writ in warld most be as siluer *and* sable ;
 quhite leiff, blak Ink, *that* al kingis, for most part, and so do most
kings.
 Cristin *and* hethin, beris gold *and* siluer able

thing of riches riolest to aduert, 88

and most noble, for no colouris astert

So preciouise as gold to set in it,

ffor siluer [than] perll more riche to wit ;

Metals and
colours exceed
in worth the
precious stones

Goullis, ruby ; asur, saphire excedis ; 92

that represent
them.

Vert, emerautis ; *and* amatist, purpur ;

therof gold is moche rich in werely wedis.

ffowr thingis in armes brekis *thaim* in *ther* natur :

Bendis, sic,¹ cheveroune, *and* barris² sure ; 96

Arms are broken
by Bends, Fesses,
Chevrons, and
Bars.

Thaim blason first, gif *therin* *the* feld be ;

quhat euer he bere, *and* be it quarterlie.³

Than to begin at colour in *the* ryght sid :

and it is said, non armes may be cald 100
propirly set, bot *therin* be to-gid

It is said that no
arms are proper,
unless gold and
silver are in
them.

Gold or siluer in *the* sammyn to behold.⁴

And for repreve to blase, men wise be schuld.

ffour thingis in armes bot onys suld namyt be, 104

Onis of, onis in, onys withe, *and* onys to see ;

Quhiche, gif he may forbere, it is *the* bet.

Roundles have
diverse names,

and als in armis ar sertene rondis,⁵ as ball,

¹ ? fess, the *fece* of l. 113, which is another ordinary.

² Bends, chevrons, and bars are three of the somewhat numerous "ordinaries" so called from their frequent use. In "*blazoning*" (i. e. describing the coat in words) the ordinary is always mentioned before any other charge (such as bird, beast, &c.), that there may be in the arms. *Query*, What are the *four* things in the line above? only three are mentioned. Can "sic" be a mistake for "fess," which is another ordinary?

³ If the coat is quarterly, the colour (or metal) on the dexter side of the coat (i. e. that opposite one's left hand) is to be "*blazoned*" as the first.

⁴ Some say no arms are correct unless therein is either gold or silver.

⁵ In arms are certain Roundles, which, when gold, are called "*bezants*," when silver, "*plates*," when sable, "*pellets*," when gules, "*torteaux*," when azure, "*hurts*," when vert,

according to
their colours.

Metalis, colouris forsaid figourit *and* set, 108
Gold, besentis ; siluer, plateis to call ;
Sable, poletis ; goulis, tortes at al ;
Asur, hurtis ; verte, pomme ; wyndows,¹ purpur.
3hit four thingis longis to armis in colour, 112

Of the Pale,

That is, pales, bendis, feces, cheveronis.
perpale, evin douñ extendis throuch *the* myd feild ;

Fess,

perfess, ourthwert from sid to sid it gonne Is ;

Bend,

perbend, from rycht corner to left it held ; 116

Chevron, and

per cheveroune, part devid wnto iij *the* feild ;

Baton.

Onne bastone is contrary to a bend :

The tonne frome left, *the* tother frome rycht sid tend.

None but gentles
should wear
arms.

Non bot gentillis suld cotis of armes were, 120
Cummyn of stok noble, or maid be kingis ;
3it fold² wil say of men hernest in gere,

Don't call armed
men 'men of
arms' unless they
are all 'gentle.'

"llo men of armis !" *that* is wntrew seyng,
bot al be gentil ; *therfor* see suthfast thing, 124
"llo armit men !" 3it to knaw neidful is
xv maneris of lionys in armys,

Of the 15
kinds of Lions
in Heraldry.

ffirst, a lionne [statant] ; on-vthir, lyone rampand ;
Third, saliant ; *the* fourt, passand I-wis ; 128
the v. seand ; vj mordand ; vij cuchand ;
the viij dormand ; *the* ix regardand is ;
The x endorsit ; xj copray schawis ;
The xij copy conter changit aduert ; 132
xiij in nomer [morné] ; xiiij, liouñ cowert ;

And *the* xv combatand,³ als to see.

xv maner of crocis armis bere :

"pommès," when purple, "*golpes*,"—*Query*, in text called
"windows." (Perhaps from the slanting parallel lines that
represent purple in heraldry : compare the fourth meaning of
"window" in Mahn's Webster, 'A figure formed of lines cross-
ing each other [Rare] "Till he has *windows* on his bread and
butter." *King*.'—F.)

¹ ? for 'wounds.'

² fool, or folk.

³ combatand.

- The first, hole croce ; *the tother*, engrelit be ; 136 Of the 15 kinds
The third, awndi ; *the iiij*, paty in feir ;¹ of Crosses in
the v. a crois ; *vj*, crois flarait cleir ; Heraldry.
vij botand ; viij crosolat ; ix batone ;
x fovrmie ; xj crois fichye ; 140
- xij sarsile fere ; demolyn xiiij ;
xiiij regle ; xv sucyllye, sey.
quhat maner of best or bird goith rond to sene,
About *the* feld blase it heroune verray.² 144
- Twa thingis in armis sal end in schewis a[l]wey ; Three or more
Gif *ther* be mo off *thaim* than ij *that* schewis, Lions and Herons
As lionne-sewys,³ to sey, and heronne-sewis ; are called Lioncels
and Heronsews ;
- Bot onne or⁴ ij call lion or heroun. 148 but 1 or 2, Lion
or Heron.
- Armis vmdois, ij strakis myd feld devid,
ffet⁵ ar in armis, and ij thingis compone Of Bars and
lik to vther, barr and fete⁵ brode to-gid. Frets.
- Als certane thingis plurar in armis go, 152
As flouris to blase, and pellettis with thoo
- Not be to namyt, gif he beire mo than ij,
Bot *thus* flowris florate to blase rycht.
- thre thingis in armes 3it be lik vtheris evin, 156 Of Torteaux,
Tortes, tortell pellettis, pellett hecht, Tortell-pellets,
Fussewis,⁶ masklewis, and losingis thus plicht. and Pellets.
- Be ther mony fussewis,⁷ masklewis⁸ *thaim* call, Of Fusils,
And losengis 3it in armys with-all. 160 Mascles, and
Lozenges.
- Ale maner of best to blase, sey 'be armit,' Call beasts
and al birdis, sey 'membrit' saufly ; armed ;
Girphinne,⁹ baith bird and best, we suld call it birds, membred ;
griffins, membred
and armed.

¹ ? for 'enteir.'² ? for 'inurne.'³ lioncel. 'Lioncels, the Heralds Term for Lions, when there is more than Two of them born in any Coat of Arms, and no Ordinary between them; and 'tis all one with a small or young Lion.'—*Gloss. Angl. Nova.*⁴ MS on.⁵ ? fret or fess.⁶ ? MS 'Suffewis.' The same things elsewhere in the MS are called 'fusees' and 'fussel.'⁷ ? MS 'fuffewis.'⁸ mascle.⁹ Griffons.

- To blase, 'membrit *and* armyt' boith Iustly. 164
 3it in armes, picles¹ *and* delphes espy.
 Billettis, hewmatis,² *and* ij indenturis be,
 Perpale cheveroune, perpale glondes to se.
- Legs and heads
 may be *erased*.
 [See note to l. 26.] Thire be also raschit, as lege or heid, 168
 wiche gerondy³ verry *and* belly told : [?]
 In quhat metallis or colouris *that* thai sted,
 quhat thingis *thai* be, ful attently behold :
 ffigour, forme, flour, or quhat mater on mold, 172
 In armes set, *and* so blase discretly ;
 And quho sicke beris, study weil, *and* espy.
- You may blazon
 Ermine and
 Vair, furs of
 beasts, 3hit sum haldis in armis ij certane thingis,
 Nothir metallis nor colouris to blasoune, 176
 Ermyne *and* werr, callit panis, bestly furring,⁴
 And haldin so without *other* discripcioune.
 All attentik armys of hie renoune
 Of al estat^{is}, and general of al manis, 180
 Bene set in this metallis, colouris, *and* panys.
- which were found
 after the
 precious stones, Quhiche honorable in al armis forsaid,
 war first fundyn eftir *the* precieuse stanys,
 In nombyr few, and so costly araid, 184
 That al noblay may not gudly at anys
 Actene *therto* : *than* law of armys disponys
 ffor *theme* be sett *and* portrait with pictouris,
 In feildis, *the* seid metallis *and* *ther* colouris ; 188
- that came first
 from Paradise, The quhiche stanis come first frome paradise,
 thairfor *thai* ar so precyus singlare.
 quha will study his wittis, *and* conterpace
- How planets, The hie planetis, and signis of the aire, 192
 Symylitudis of *thaim* he may fynd there
 ffor to blasoun, *and* also in bestiall,
 In erbis, foullis, *and* fischis *therwithall* ;
- beasts, herbs, &c.,
 may be blazoned,

¹ ? for 'pikes.'² humet.³ gyronny.⁴ furs, called less properly *pann* (or cloth).

- How *thai* be born, in quhat kindis, *and* quhare, 196
 also be quhom, *and* eftir in excellence,
 That I refer to my lordis to declair,
 kingis of armes, *and* heraldis of prudens,
 and persewantis, *and* grant my negligens 200
that I suld not attempe *thus* to commoune,
 Bot of *ther* grace, correctioun, *and* pardoune,
 ffor, as I red, princis of nobillest mynd,
 And specialy *this* seid Iulius cesar, 204
ther attentik worthi ordour did fynd,
 fful honorable in erth, *and* necesser,
 To bere armes, blasoune, *and* to prefer
 Vthir officiaris in honour, as I schall 208
 Schaw causis quhy of *this* ordour regall,
 Quhiche ascendis, create be greis thre :
 first, persewant ; syn, herald ; *and* than king ;
 Ichone of *this* being gre aboue gre, 212
 Be land *and* see preuilegit in al thing,
 In werre *and* peice, batell, province *and* ring,
 Ceté, castellis, parliamentis prerogative,
 Amang princis trew reuerendaris to schrive. 216
- Oure al *the* warld, *and* erast Amang *the* best,
 thir preambulis *and* discripcionis procedis,
 all thingis be takin treuly as *thai* attest,
 ay liscenciat *and* lovit with al ledis, 220
 Noblis, vergynis, *and* wedois in *ther* nedis,
 Of holy chirche *the* sure feith *thai* support,
 At *ther* poweris causing to al consort.
- Withoutin quham, honerable actis in armis 224
 wirschipfully is seldim donne, we se,
 ffor ded of lif, fauour, hatrent, or harmis,
 Euer *thai* attest *the* verray verite,
 quhar na man may laubour for Inymyte, 228
ther *thai* proced, euer schawing *the* best ;
 withouttin quham, quha mycht materis degest.

I refer to my
 lords, the King
 of Arms, and
 Heralds,

who were
 honoured by
 Julius Cæsar and
 other princes of
 the noblest mind.

Of Heralds are
 3 orders :
 1. Poursuivant.
 2. Herald.
 3. King, the
 highest.

Heralds' decrees
 are obeyed by all,
 as Heralds are
 loved by all, are
 the protectors of
 all needy, and the
 support of
 Holy Church.

Without Heralds
 great deeds of
 arms are
 seldom done.

This noble
Order,

This hie ourdour noble *and* necessary,
prince of peté, *and* Iuge amang gentrice, 232
most behuffull tretaris of trowith no vary,

movers of good,

Mewaris of goud, *and* mesaris of malice,

wells of
knowledge,

wellis of cunnyng, *and* trowit in kingly wise,
Mansuete maneryt so *ther* meritis requiris, 236
Ther dewiteis al digniteis desiris.

may God the
Trinity, and the
Blessed Virgin,
save,

Señ it is so, our souerane Lord most hie,
The thre personis resting in o godheid,
and one in thre, *the* hali trinite, 240
the blissit vergin of quhom god tuk manheid,
Saif *this* ordour, prudently to proceid

to promote love
among Christian
kings!

Amang kingis, princis, liegis *and* lordis ;
Of cristindome to cause luf *and* concordis ! 244

And my
insufficiency, do
you, Heralds,

And I confess my simple insufficiens :
llitil haf I sene, *and* reportit weil less,
of *this* materis to haf experience.

Tharfor, quhar I al neidful not express, 248
In my waiknes, *and* not of wilfulness,

my lords,
correct and
complete !

my seid lordis correk me diligent,
To maid menis, or sey *the* remanent !

NOTES TO A SCOTCH COPY OF A POEM ON HERALDRY.

This poem does not seem to have been originally written by a Scotchman : its English origin appears clearly from the phraseology, distinctions and conceits, e. g. the nomenclature of *roundles*, which was never adopted in Scotland, where the simpler phraseology employed in France was in use. The spelling (*quhill*, *quham*, &c.) is certainly often Scotch, but for that the Scotch transcriber, Loutfut, is doubtless answerable. Sir William Comyn (or Cumming), of Inverallochy, described in the heading of the poem Marchmont Herald, is best known as Lyon king of Arms from 1512 onwards, an office in which he seems to have immediately preceded Sir David Lyndsay. It is no small indication of the weight attached to Lyon's office, and the sacredness of his person, at that period, that in 1515 Lord Drummond, one of the most powerful of the Scotch nobles of his day, was declared guilty of treason, attainted, and sentenced to confinement in Blackness castle, for giving Comyn a blow with his fist, 'dum eum de ineptiis suis admoneret.' The poem seems to belong to a period later than Nicolas Upton (1440) and the Book of St Albans (1486), but must be earlier than Gerard Legh (1562), John Boswell (1572), and Sir John Ferne (1586), the three principal heraldic writers of the Elizabethan age. No very

old Scotch systematic treatises on Heraldry exist in print, and apparently none in manuscript, though there are numerous books of blazonry and illuminated collections of arms in MS. of the 16th century. Mackenzie in the 17th, and the more elaborate Nisbet in the 18th century, are the great Scotch authorities. Loutfut the transcriber had probably not been very thoroughly instructed in the science of arms, as he has mistaken words, and made blunders of copyism to such an extent that it is sometimes difficult to unravel the meaning of the text.

l. 46. 'Aglot,' a misreading for annulet, the usual difference for a fifth son. The 'eaglet,' or young eagle, for which the transcriber has taken the word, is a common bearing in English heraldry, though not one of the recognized marks of cadency.

l. 51-53. The mention of the settlement of Britain by Brutus is sufficient proof of the English origin of the poem. From the 14th century downwards, one of the principal points on which the hotly-contested question of Scottish independence was supposed to hinge, was whether the English story of the colonization of Britain by the sons of the Trojan hero Brutus was true or false. It was stoutly denied by the Scots, who traced the foundation of their nationality up to the Greek Gathelus and his wife Scota, the daughter of Pharaoh who protected the infant Moses; and no Scotsman of the 15th or 16th century would have given his *imprimatur* to the Brutus story.

l. 64-70. Four colours are proper, being pure colours: purple, being a mixed colour, is less proper though 'suffered' in arms: an assertion to be found in nearly similar words in various old French and Spanish as well as English works on arms. Numerical conceits were greatly in favour among the old heralds, and are a key to half the pedantries and anomalies that have crept into heraldic nomenclature and classification. *Four* and *fifteen* are numbers especially favoured by the author of this poem—and the impropriety of purple is set forth in order to show four to be the proper number of colours. A great many of the old writers on arms, including particularly Dame Juliana Berners and Gerard Legh, favour nine above all other numbers. It was three times the number of the Trinity,—there were nine virtues, nine orders of angels, nine muses, nine beatitudes, nine male worthies, and nine female worthies. The Book of St Albans says: 'This lawe of armys was founded on the IX order of angellys in heven encrownyd vith precyous stonys of colour and of vertues dyvers. Also of theym are figuryed the colours in armys.' Dame Juliana Legh, and other writers, to obtain their nine tinctures (colours and metals), bring in not only purple, which was rare, but sanguine and tenny, which were never in use. Sylvanus Morgan (1661), on the other hand, inclines to reject purple altogether, while Spelman exalts it above every other tincture. One of the results of this determination to resolve everything to nine, was the addition by Legh to the six marks of cadency in actual use, of the rose, crossmoline, and double quaterfoil, which were never really used. They are again rejected in the latest edition of Legh's 'Accedens,' as also by Bosswell: but are nevertheless retained in many of the modern elementary works on Heraldry.

l. 96. One would almost be inclined to think that the word printed 'sic' must have been originally 'pale' rather than fess, or else that 'barris' stands for 'pales'; it seems unlikely that both bar and fess would be enumerated and pale omitted among the four things that 'brekis' arms; a more correct idea, by the way, of the common character of the 'Honourable Ordinaries' than is to be found in most of the old authorities.

l. 104-106. 'Thyse thre termes, Of, And, Wyth, shall not be rehercyd in armis but onys ony of them.'—*Book of St Albans*.

'There are fower wordes, whereof you may not name any of them twice in the blazonne of one cote, & these be they: Of, On, And, With. These may

not be spoken any more than once in one cote : if they be, it is accompted such a fault, as he that committed the same is not worthy to blaze a cote.'—*Gerard Legh*.

l. 111. 'wyndows,' i. e. 'wounds.' Roundles purple are so called by Bosswell, the derivation being obvious. Most heralds prefer the name 'golpes.'

l. 127-134. Of the fifteen lions enumerated, the designations of the first and thirteenth are omitted, doubtless by the transcriber's oversight. As to the eleventh 'copray,' query if tricorporate?

l. 135-142. Of the fifteen crosses mentioned, the third is 'undy.' The fourth, 'paty,' is probably meant for 'patoncée,' formée (identical with patée) being separately enumerated. The specific character of the fifth is omitted; the fourteenth is 'raguly.' Is 'sucyllye' (the fifteenth) 'resarcelée'? 'Sarcelée' had been already enumerated as the thirteenth cross.

l. 143-4. 'Verray' must surely stand for 'enurny,' the term used in French and sometimes in English heraldry for a bordure charged with any animal.

l. 152-155. These lines are unintelligible as they stand. It cannot be meant that fleurs-de-lis or pellets should not be named, or their number stated, if there are more than *two*. But if for "ij" we read "viij" the sense is at once apparent, as we come exactly to the dictum of the old heralds, and the word *eight* is an admissible rhyme to '*rycht*' in the succeeding line.

l. 156, 157, are a little obscure. Tortell pellets, according to the nomenclature of some old heralds, would be identical with pellets or roundles sable. If so, but two things are named, not three. Menestrier uses the term "torteau = besant," for a roundle parted per fess gules and or; and it is conceivable that the herald-poet may mean by torteaux-pellets, roundles parted per fess gules and sable: but in any view there seems little point in this passage.

l. 158-160 are also a little unsatisfactory. Fusils, mascles, and lozenges are of course things 'like utheris even'—but why should fusils, when multiplied in number, be called mascles? If however for the words 'fussewis,' 'masklewis,' in l. 159, and 'losengis' in l. 160, we read *fusilly*, *mascally*, *lozengy*, the sense is clear, viz. if there be many fusils, mascles or lozenges, blazon the field *fusilly*, *mascally* or *lozengy*.

l. 165. 'pictes,' i. e. pikes.

l. 166-169. This passage, though rather unintelligible as it stands, evidently refers to the division of the shield by partition lines, a subject which has been made the theme of much obscure pedantry by the early heralds, whose distinctions are by no means exactly observed by the poet. What 'glondes' stands for, I cannot make out. Two modes of dividing the field called 'pynyons,' are given in the Book of St Albans, of which the latter is 'cheverounce,' and that may be clawry, counterly, quarterly, gerery, and byally. 'Gereri' is 'whan thre cheverounce be togyder or moo,' corresponding to our gyronny of six or of eight. 'Byally,' the word which appears as 'belly' in l. 169, is 'whan a barre is betwean two cheffrounce,' another variety of the gyronny of six of later heralds. l. 168 seems to say that a *partition line* may (as well as a leg or head) be 'raschit,' or erased. A line dancetté, or sometimes with indentations more like those of an erased head or leg, is called 'rasit' or erased by Upton, Dame Juliana, and Sir John Ferne. 'Gerondy' is, according to the Book of St Albans, 'gereri' (or gyronny of nine) with a fessitarget (i. e. an escutcheon of pretence) in the centre of the shield. 'Verry,' or vairé, is by the same authority enumerated, not as a fur only, but as a mode of parting the shield 'when the field is made like gobolettys of dyvers colours.' Along with cheeky and undy, it is enumerated as one of the 'Coat armoures grytty.'

Occleve,

[*Laud MS 735 (formerly K. 78), Bodl. Libr.*]

¶ Of pridd & of waste clothynge of lordis mene,
which is A-zens her Astate.¹ [No. 12.]

[leaf 67]

¶ I. wate wele, sone, of me þus wilt þou think :
 " This old doted greseH hold hym' wyse ;
He wenyth make in my hert synke
 His lewde clappe, of which I sett no prys.
 He is A nobuH prechour' as [I] devyse !
Greet noys hath þurgh his chymynge lyppes drye ;
This day owt past the dewle in his ye."

My son, to this
complaint of
mine you 'll say,
' This old fool of a
grizzle thinks
4 himself very wise,
but I don't mind
his stupid
clapper!'

¶ But thogh y hold *and* hore be now, sone myn),
 And pore be my clothing' And Aray,
And not so wyde A gwonde As is thyn),
 So smaH y-pynchyd, ne so fressh *and* gay ;
 My rede, in hap, 3ett the profyte may ;
And likly, þat þow demyst for foly,
Is g[r]etter' wisdom' þan þou canst Aspy.

8 However, though
I am hoar and
poor,

¶ Vndir An olde pore Abyte regneth ofte
 Grete vurtew, thogh it mostre poorely ;
And wher' as grete Aray is vp-on) loft,
 Vice is but seldom) hid ; þat wele wote I.
 Butt not reporte, I. pray þ^e Inwardly,
That fressh Aray y. generally deprave ;
þ^{es} worthi men) mow fuH weel it have.

12 [leaf 67, back]
my counsel may
profit you.

16 An old coat often
covers virtue ;

while a fine one
hides vice.

20 But I don't run
down new
clothes ;

¹ See Fairholt's *Costume in England*, p. 139 ; and my ed.
of *Hymns to the Virgin and Christ*, p. x, p. 62, l. 129-32.

only, it is an
abuse for a man
to wear a scarlet
robe 12 yards
wide, and sleeves
hanging on the
ground, with £20
worth of fur on
'em.

¶ Butt þ^{is} me thynkith an) Abusion,
To sene one walke in A robe of scarlet
xij 3erdis wide, with pendaunt slevis down) 24
On) the ground, and þ^e furrur þer-in sette,
Amountyng vn-to xx.li. or bette ;
And 3ef he for it payd, hath he no good
Lefte hym wher-with to by hym-selff An) hood. 28

Such a man

has an empty
purse, and only
what he stands
upright in.

¶ For thogh he gete forth A-mong the prees,
And ouere-looke euere poore wighte,
His cofre and eke his purs I. trow be peneles ;
He hath no more than he goth yn vp-righte ; 32
For lond, rent, or cateh, he may go lyghte ;
The weghte of hem shaH not so mych peyse
As doth his gown ! is such Aray to prayse ?

It stinks in my
nostrils to see
such a poor
beggar imitate
his lord !

¶ Nay sothly, sone, it is aH mys, me thynkith ! 36
So poor A wight his lord to contrefett
In) his Aray ! yn my conceyt it stynkith !
Certes, to blame bene þ^e lordes grete,
3ef þat, I. durst sey, they her men lete 40
Vsurpe such lordly Apparayle.
It is not worthy, my child, with-out fayle.

In old time you
could tell a Lord
by his dress ;
but now you
hardly can.

¶ Some [tyme] A-farre men myghte lordes know
By her Aray from oper folk, or now. 44
A man shaH stodye or musyn now A long throw
Which is which. O lordes ! it sittes to 3ow !
Amend this ! for it is for 3our prow.
3ef by-twen 3ow and 3our men no defference 48
Be [in] þyn Aray, lesse is 3our reuerence.

[leaf 68]
Another great
waste is, to use a
yard of broad
cloth in a man's
tippet.

It incites to
stealth, and
Hempen Lane.

¶ Also þer is another newe Iett,
A fowle wast of cloth, and excessyf :
Ther goth no lasse in A mannes typett 52
þan of brode cloth A 3erd, be my lyf !
Me thynkith þ^{is} A verrey indultyf
Vn-to þ^e stelth. were hem of hempen lane !
For stelth is medid with A chekelew bane. 56

¶ Let euere lorde his Awn men defende
Such gret Aray; And þan, on my peryñ,
This lande within A while soon shañ Amende.

Every Lord
should forbid
such array to
his men.

Now, in goddes name, put it in exile!

60

Hit is synne outrageous And vyle!
Lordis! if 3e 3our' Astate *and* honour'
Loven, flemyth this vicious errour'!

¶ What is A lord with-oute his mene?

64

Suppose a Lord
is attacked in
the street.
What help can a
man with these
wide sleeves
give him?

I. putt case, þat his foos hym Asayle
Sodenly in þ^e strete: what helpp shañ he
Whos sleves encombrous so syde trayle,
Do to his lorde? he may hym not Avayle!

68

In such A case he nys but A woman;
He may not stande hym in-stede of a man.

The man's only
a woman!

¶ His Armes twoo have righte y-now to don,
And sumwhat more, his sleves vp to hold.

72

His arms have
more than enough
to do in holding
up his sleeves.

The tayllours, y trowe, mote her'-affter sone
Shape in þ^e feld; þ^{ei} shuñ not shape *and* folde
On her' boord, þogh þ^{ei} neuer so fayn wolde;
The cloth þat shañ be in A gown wroghte,
Take an hole cloth is best, for' lasse is noghte.

76

Tailors 'll soon
be obliged to cut
out their clothes
in a field.

¶ The skynner' vn-to þ^e felde mote Also;
His hous in london is so streyt *and* scars
To don his crafte. sum tyme it was not so.

80

And Skinners
must take to
fields too for
their craft.

O lordes! 3eve 3e vn-to 3our' men her' pars
That so don, and queynt hem bett with mars,
God of bateñ! he loveth non Aray
That hurtith manhod at preffe or Assay.

84

Lords, make your
men know Mars
better!

¶ Who now most may bere on his bak at ons
Off cloth And furrou', hath a fressñ renoun;
He is 'A lusty man' clepyd for the nones.

Whoever has
most cloth on his
back is called 'a
lusty man.'

Butt drapers And eke skynners in þ^e town
For such folke han A speciañ orison
That florissid is with curses here *and* there,
And Ay shañ tiñ þ^{ei} be payd of her' cere.

88

[leaf 68, back]
But don't the
drapers curse him
till he pays for
his gear!

- Whilom, small dress,
full households;
now, lean households,
outrageous array,
but hungry bellies.
Moderation's gone a pilgrimage.
As Lords set the fashion,
let Lords wear quiet gowns, as of old;
other folk would follow, and give up costly extravagance.
- ¶ In day[e]s olde, whan smaH ApparaiH
Suffised vn-to hy Astate or mene,
Was grete howsholde stuffid with vitaiH;
But now howsholdes be fuH scars and lene,
For AH þ^e good þat men may repe and glene,
Waystid is in outrageous Aray,
So þat howsoldis men ne holde may.
- ¶ Pride hath weel levere bere An hungry maw
To bed, þan lak of Aray outrage;
He no price settith by mesures law,
Ne takith of hym cloth, [ne] mete, ne wage;
Measure is owt of land on pilgremage;
Butt I. suppose he shaH restore as blyve,
For verrey nede wol vs þer-to dryve.
- ¶ Ther' may no lord take vp no new gyse,
Butt þat A knafe shaH þ^e same vp take.
þan, 3ef lordes wolden in this wisse
For to do such gownes for hem make
As men did in old tyme, I. vndirtake
The same get wold vp be take and vsyd,
And aH þ^e costlew owtrage refusid.

92

96

100

104

108

112

[Follows:—**Nota bene** þ^e good duke of loncastre. [N^o] 13.

¶ Off lancastre duke Iohn whos savle in heven.]

Tippet, l. 52, p. 106. 'Tippet. The pendent streamer from the arm (p. 98), the extra cape or covering for the shoulders. The long pendant from the arm (See *Liripipe*).

"On holydayes before her he wold go
With his *typet* bound about his head."

Chaucer: Reeve's Tale; in Fairholt's *Costume in England*, p. 598.

'To the pendent streamers from the hood were now added others from the elbow. They first appear as narrow elongations from the sleeve of the upper-tunic or cote-hardie; they afterwards assume the form of long narrow strips of white cloth, and were called *tippets*, generally reaching from the elbow to the knee, or lower.'—*ib.* p. 98.

EXTRACT FROM

Sir Peter Idle's Directions to his Son,

(Camb. Univ. Lib. MS, Ee 4, 37.)

Lete thy tonge not clakke as a mille, Medle not of eche mannes matere ; Kepe within thi breste that may be stille ; ¹ In tauernes also, not clappe ne clater. Wade not so depe into the water But þat þou may com out at thyñ owne plesir, And not tabide thyñ enemys leisour'.	Don't let your tongue clack like a mill,
Therefore be not talewyse in no manere ; ² In worde be ware, it is harde to triste ; Telle neuer the more, though þou moche hire ; Kepe in cloos, as tresour' in cheste. And be þou lowely and honest To riche and pouere, in worde and dede, And then thy name to worshyp shall sprede.	4 or clatter in taverns.
³ What man þou serve, Loke þou hym drede ; His goode as thyñ, þou kepe and spare ; Lete neuer thy will thy witte ouerlede ; Be lowly in seruice, and love his welfare ; And if þou wilt be out of drede and care, Restreyne and kepe well thy tonge : Thus, childre, lerne while ye be yonge. Be true in worde, werke, and dede, ⁴ And flee doublenes in all wyse.	8 Don't be ensorious.
Throghe all the worlde in lengthe and brede, Gretter vertues can no man devise, And sonnest to worship causeth mañ to rise.	12 Be lowly and respectful.
	16 Take care of your master's goods as your own.
	20 Restrain your tongue.
	24 Flee doubleness.

¹ What ought to be kept quiet.² See The Wise Man in *Babees Book*, p. 49, l. 26.³ Compare lines 5—7 of p. 34 of *Babees Book*.⁴ See *Babees Book*, p. 19, l. 39.

Don't invent
stories.

Be not Autour also of tales newe,
For callyng to rehersaill, lest þou it rewe. 28

Mind what you
say to people:

a friend now may
be a foe to-
morrow.

Al-so, sone, this lesson y the leere :
To whom þou speke, haue goode mynde,
And of whom, how, when, and where ;
For now a frende, thus sone unkynde. 32
Therefore, wher euer þou Ride or wende,
¹ Speke cloos all thyng, as thombe in fiste,
And euer be ware of hadd-y-wyste.

Joke with your
equals only.

Put up with a
hard word.

Learn courtesy
and virtue.

Don't laugh when
your mates are
rebuked.

² If thow shalt borde, Iape with thy peere, 36
And leve thy pleye whan it is beste,
And suffre a grete worde, for manere ;
For better is the tree þat bowe þan breste ;
It is an unclene birde defouleth his neste ; 40
Therefore, as a gentilmañ lerne curtesie and vertu ;
All honour and worshipping therof shall sue.

Thoughe thy feelowe in defaute be founde,
Make therof no laugheng, sporte, ne Iape ; 44
For ofte tymes it doith rebounde
Vppon hym þat list to crie and gape.
Vse not to scorne and mocke as an Ape ;
For he þat list suche folies for to vse, 48
Alle honest felawship hym woll refuse.

Keep your
clothes clean,

(for they oft make
a man,)
and as pure as
flour bolted from
the bran.

Looke, suche clothyng as þou shalt weere,
Keepe hem as clenly as þou can,³
And all the Rememant of thy geere ; 52
For clothyng ofte maketh mañ.⁴
Be as pure as flour taken fro the bran
In all thy clothyng and al þyn arraye ;
But goo not to ouer nyce gay. 56

¹ ? for Kepe. ² Cp. lines 13—16, p. 34 of *Babees Book*.

³ See *Babees Book*, l. 161-8.

⁴ See Cotgrave's "Graue clothes make dunces often seeme great clarkes" (under *fol*), *Babees Book*, Pt. II., p. 72, col. 2.

NOTES TO QUEENE ELIZABETHES ACHADEMY.

p. 3. *Sir John Cheke, and English*.—And here I must add, that he laboured much in the restoration of our English language. Dr Wylson asserted, that he had better skill in our English speech, to judge of the phrases and properties of words, and to divide sentences, than any else had that he knew; and that he was thought, by some judicious men, greatly to have improved the language by a practice he had, when he read his Greek lectures, to take the book, and only looking upon the Greek, to read it into English; whereby he did not only give a clearer understanding unto the author, but enabled his hearers the better to judge of the things, and to perfect their tongue and utterance, as was remembered before.”—*Strype's Life of Cheke*, p. 162.

p. 6. *Statute touching Multiplication*.—The statute alluded to is 5 Hen. IV. cap. 5.—“It is ordained and stablished, That none from henceforth shall vse to multiply Gold or Silver, nor use the Craft of *Multiplication*: And if any the same do, and be thereof attaint, that he incur the Pain of Felony in this Case.” ‘*Multiplication of Gold or Silver*, the Art of encreasing those Metals, which in the Time of K. Henry IV was presum'd possible to be effected by means of Elixirs, or other Chymical Compositions, and therefore forbidden to be put in Practice, under Pain of being liable to the Punishment of Felony, by a Statute made in the fifth Year of his Reign.’—*Kersey's Phillips*, ed. 1706.

p. 7. *Dispensation against the Statute of Roages*.—“Fencers” are mentioned in the list of persons who are to be deemed “Roges and Vacaboundes,” in 14 Eliz. cap. 5. sec. 5 (A. D. 1572): “and all Fencers, Bearewardes, Comon Players in Enterludes, and minstrels, not belonging to any Baron of this Realme, or towards any other honorable Personage of greater Degree.”

p. 7. *Bandora*. A large instrument of the lute kind, with six strings of wire, invented in 1562, says Hawkins, *Hist. Mus.*, by John Rose, citizen of London, dwelling in Bridewell. Heywood, in his *Fair Maid of the Exchange*, compares a lady's hair to “bandora wires.” The Bandora was much used in Elizabeth's reign, especially with the Cittern, to which it formed the appropriate base.—*Chappell's Popular Music*, i. 224, note a; ii. 776. ‘The name of the instrument is from the *πανδουρα*, which the Greeks borrowed from the ancient Egyptians. That was also a long-necked instrument of the same kind, but with three *gut* strings. This is called “a Guitar” by Sir Gardner Wilkinson in his *Ancient Egyptians*’ (Mr Chappell's MS. Note). The Cittern was in shape somewhat like the English guitar of the 18th century, but had only four double strings of wire, that is, two to each note. The *Lute* has been superseded by the guitar, though in tone it is decidedly superior to the guitar, being larger, and having a convex back nearly resembling the vertical section of a pear. It had virtually six strings, because, although the number was 11 or 12, five at least were doubled; the first, or treble, being sometimes a single string.—*Chappell*, i. 101-2.

p. 8. *Marte*. ‘He alludes to the foreign Book-Fairs.’—H. ELLIS.

GLOSSARIAL INDEX.

NOTE.—Where two numbers occur, as 96/76, the first refers to the page, the second to the numbered line on that page. The above reference will be p. 96, l. 76 of the Poem on Heraldry.

- ABROCHE, 79/3, 'To set abroche,' to tap.
- Abusion, 106/22, abuse.
- Aduert, 97/88, 98/132
- Aduertence, 79/12, 'Hathe none aduertence' = gives no attention.
- Aduoure, 29, 30. Patron. See Avowry and note, p. 30.
- Aglot, 95/46, annulet. See note, p. 95, 103.
- Alleage, 3, Allege, refer to, quote.
- Allonli, 66/24, only, alone.
- Amathis, 96/76, amethyst.
- Ambes ase, 81/52, the two aces, the lowest throw in the dice; bad luck.
'Your bagges be not filld with *ambes ace*.' Chaucer, 4544.
- And, 29, if.
- And, in Heraldry, 97/104-6, and note, p. 103.
- Apallyd, 83/119. Ale appallyd = weak or thin Ale = small beer.
- Appose, 3, to question, pose.
'Whon þe peple him *a-posed* with a peny in þe Temple.'
P. Plow. Pass. I., 45. Ed. Skeat.
- Armit, 99/161, armed of a different colour from the rest of the body;—said of animals generally.
- A-sele, 80/16, to seal; to stamp.
'All Brewsters and Gannokers [to] selle a gallon [of] ale, of the best, be measure *a-selyd*, for 1*d.* ob.' *P. Parv.*, p. 186, note.
- A-sesythe, 83/135. The *Harl.* MS. probably gives the correct reading—*ensealed*.
- Assaye, 13, 17, 'tasting of food to try whether there is poison in it.'
- Asterte, 97/89?
- Asur, 96/66, azure, one of the heraldic colours. 'Asur, the saphir set,' 96/75
- Attemperance, 65/11, moderation, temperance.
- Audur, 86/16, either.
- Avowry, 33. Cognizance, badge, distinction. See note, p. 30.
- Awcomistrie, 6, alchemistry, alchemy.
- Awles, 85/17; 88/6, aweless; without reverence.
- Awndi, 99/137, undeé, wavy; a kind of cross in heraldry. See note, p. 104.
- Awne, 47/112, own.
- Awreke, 68/19, avenged.
- Bandora, 7. A kind of lute with six strings. See note, p. 111.
- Barbe, 26, a hood, or muffler, which covered the lower part of the face.
- Barris, 97/96, bars: a bar is an ordinary which crosses the shield horizontally: it occupies one-fifth of the field.

- Barves, 30.
- Bastone, 98/118, baton; a bar on an escutcheon, usually denoting bastardy.
- Batone, 99/139 ? *Cross patoncée*; i. e. a cross fleurie expanded. See note, p. 104.
- Bawdkyn, 35, a precious kind of stuff.
- Belly, 100/169, Byally is when a bar is between two chevrons. See note, p. 104.
- Belwedyr, 84/147, bell-wether.
- Bendis, 98/113, bends; a bend is an ordinary crossing the shield diagonally from the dexter chief to the sinister base.
- Besentis, 98/109, a circle in *or*, i. e. gold, representing the coin a bezant.
- Beste, 29, beast, i. e. crest. See note, p. 37.
- Bestiall, 100/194, pertaining to animals. Not used in a bad sense.
- Bestly, 100/177, of beasts.
- Better, 19; 58/7, a superior in rank.
- Billettis, 100/166; a billet is a bearing of a rectangular oblong figure.
- Blawmanger, 90, blancmange.
- Blyve, 108/104, quickly.
- Bookish, 4, bookish circumstances = rules found in books; theories.
- Borias, 81/54, boreas, the north wind.
- Borowurd, 68/14, borrowed.
- Botand, 99/139, ? a kind of cross in heraldry.
- Braydythe, 82/86. 'Whos promys braydythe on duplicite' = whose promise is founded on duplicity.
- Brownte, 81/54, burnt, brunt.
- Bryste, 50/188, bright, showy.
- Bwn, xiii, Bum. See *Jamieson*.
- Bye, 62/184, 'Set þem not bye.' To honour. He that setteth not by himself, but is lowly in his own eyes. *Psa. xv. 4, P. B. vers.*
- Byteres, 91, bitterns.
- Callot, 40/29, a scold or drab.
- Cambatand, 98/134, a kind of lion in heraldry. Two rampant lions, face to face, are said to be *combatant*.
- Cambrel, 43/144, gambrel, a crooked piece of wood used by butchers. See note, p. 43.
- Canne, 60/124, can, a vessel.
- Canne, 58/76, knowest.
- Canonrie, 4, gunnery.
- Cassidone, 96/77, chalcedony.
- Certeyne, 30, a certeyne of innocentes = a certain number of children.
- Chalain, xx, ? claim.
- Chare de wardon, 91. ? Apple marmalade. See note 2, p. 91.
- Chekelew, 106/56. The Digby MS, according to Halliwell, reads *chokelew*; choking, strangling.
- Cheveroune, 97/96, chevron, an honourable ordinary in heraldry, representing two rafters of a house meeting at the top.
- Childe, 34, shield.
- Chimice, 5, chemical.
- Chyffe, 79/9, chief.
- Clappe, 105/4, chatter.
- Clowrys, 81/44, bareyne clowrys = barren fields.
- Comodities, 10, advantages.
- Connynge, 69/50, knowledge.
- Contacowre, 66/36, a quarrelsome person.
- Conterpace, 100/191, ? counterpoise; weigh, ponder over, consider.

- Convalit, 93/2, to increase, grow strong.
- Copy, 98/132, *couped*. When a portion of any animal is cut clean off, it is said to be *couped*. See next.
- Copray, 98/131, one of the kinds of lions used in heraldry. Query *coupé*, Fr. See note, p. 104.
- Cornyfyn ? xx.
- Coronell, ix (Span.), Colonel.
- Costlew, 108/112, costly.
- Costrel, 38. *Costrel*, bottle-holder, attendant; from Costrell, a bottle of earth or wood, having ears by which it was suspended at the side. "A youth, that, following with a *costrel*, bore
The means of goodly welcome, flesh and wine."—*Tennyson*.
Webster's Dict. by Mahn.
- Cottage, 38, doing cottier's work.
- Couente, 79/2, convent, company.
- Courne, 49/148, corn. See Stryte.
- Conter changit, 98/132, counter-changed. *Counter-changed*, in heraldry, is when there is a mutual changing of the Colours of the Field and Charge in an Escutcheon, by reason of one or more Lines of Partition.—*Gloss. Angl. Nov.*
- Creme boylle, 91, boiled cream.
- Cowert, 98/133, coward. One of the kinds of lions in heraldry; a lion with its tail between its legs.
- Crache, 58/63, scratch.
- Cressent, 95/44. A crescent in heraldry is the half-moon with the horns turned upward. A second son differences his arms with a crescent.
- Crosolat, 99/139, crosslet, one of the kinds of crosses used in heraldry; it has each of its limbs crossed.
- Crustades, 90, a dish in cookery.
- Crysdome, 57/26, Christendom.
- Cryspes fryez, 91, fried crisps or batter-cakes. The recipe in *Forme of Cury*, p. 99, is:
xxvi. For to make cryppys. Nym flour and wytys of eyryn, sugur other hony, and sweyng togedere, and make a batour: nym wyte grees, and do yt in a posnet, and cast the batur thereyn, and stury to thou have many [till it will run into lumps, I suppose, *Pegge*: ? till thou have mixture], and tak hem up, and messe hem wyth the frutours, and serve forthe. Cp. 'crespes et vielz sucre,' *Le Ménagier de Paris*, ii. 92; 'pastés de chappons, et crespes,' *ib.* p. 94; and the recipes for making 'crespes' and 'Crespes à la guise de Tournay,' *ib.* p. 226.
- Cuchand, 98/129, couchant; lying down, but with the head erect.
- Cytterne, 7, 111, a musical instrument something like a guitar.
- Decree, 23, 25, degree, rank.
- Defferent, 95/43. A distinction. See note 1, p. 95.
- Delice, 95/47, = de-lis, fleur-de-lis.
- Delphes, 100/165; a delf in heraldry is a square borne in the middle of an escutcheon, supposed to represent a square rod or turf; an abatement of honour. See *Bailey*.
- Demolyn, 99/141, a kind of cross used in heraldry: *a cross moline* has its extremities formed like a *fer de moline* or mill rind; i. e. each limb is divided at the end.
- Departysown, 84/151, separation.
- Deprave, 105/20, run down: speak lightly of.
- Destreche, 53/30, ? constrain.
- Det, 96/74, ? Of debt, duly, necessarily. *P. Parv.*
- Devid, 98/117, divide.
- Dewle, 105/7 ? Dewle or devylle, Diabolus. *P. Parv.*

- Dext, 35, desk, the Litany or fald-stool.
- Domesman, 88/3, doomsman ; judge.
- Domusmane, 85/14, doomsman ; judge.
- Dormand, 98/130, asleep, with its head resting between its legs ; *dormant*.
- Doucetis, 91, small custards or pasties.
- Dowle, 32, dole, or mourning.
- Drapers, 107/88.
- Dronglew, 82/91, drunken.
And is not *dronkeleuh* ne deynous.
P. Plow. Pass. ix. 75. ed. Skeat.
- Dyaburde, 92, diapered.
- Egretys, 91, egret, a kind of heron.
Halliwell.
- Elenge, 66/5. This word is still heard in Kent, where the meaning is lonely, or solitary. In *P. Plow.* we meet with it as an adverb :—
*Alisaundre, that al wan
Elengliche ended.*
P. Plough. 7531. ed. Wright.
- Emeraut, 96/76, emerald.
- Endorsit, 98/131, endorsed in heraldry is when two lions are borne in an escutcheon rampant, and turning their backs to each other : *ad-dorsed*.
- Endosyd, 79/8, endorsed.
- Enfamynynd, 80/36, hungry.
- Engrelit, 99/136, engrailed ; indented with curved lines.
- Erast, 101/217, chiefly, firstly.
- Erneful, 66/5, yearning, anxious.
- Exigente, 79/4, ? difficulty.
- Exquisitely, 7, well ; in a superior manner.
- Fage, 81/66, to deceive by falsehood or flattery.
- Faill, 12, a woman's upper garment.
- Fanyng, 34, ? refers to the *ban-ners* being held.
- Farsed, 84/160, filled, stuffed.
- Feces, 98/113. Fesses are bands drawn horizontally across the centre of an escutcheon.
- Feir, } 99/137, 140, company.
Fere, } See note 1, p. 99.
- Felle, 94/16. Fell and wit, cleverness and intelligence.
- Fene, 87/20, to feign or fancy.
- Fess, for *sic*, 98/96. ? fess : see note, p. 103, on l. 96.
- Ffesaunte, 90, pheasant.
- Ffet, 99/150, fess ?
- Ffrumenty with Veneson, 90, cp. 'Desserte : froumentée et venoison.' *Le Ménagier de Paris*, ii. 108. Again at the wedding of maistre Jehan de Hautecourt : 'Fromentée, venoison, poires et noix. *Nota* que pour la fromentée convendra trois cens œufs,' *ib.* p. 121. Also, p. 97, &c. (See the Index.)
- Ffruter lumbarde, 92, fritters à la Lombarde, an ancient dish. See the recipe for *Leche Lombard* in *Babees Book Index*, p. 95, col. 2, from *Forme of Cury*, p. 36 ; and see *Nares* under *Lumber* : also *Frutour lumbert*, at an Oxford dinner, 1452 A.D. *Reliq. Ant.* i. 88.
- Fichye, 99/140, crois fichye means a cross fitchée, that is, having the lower limb pointed.
- Flarait, 99/138, *fleurie*, a cross *fleurie* is a cross with fleurs-de-lis issuing from the limbs ; but a cross *fleurettée* may be intended. They are almost identical.
- Florate, 99/155 ?
- Fold, 98/122, folk.
- Foltysse, 81/53 ; foltishe, 82/90 ; 83/120, foolish.
- Foreman, 25

- Forten, 63/215, fortune ; happen.
- Fourmes, 33, forms, seats.
- Fovrmie, 99/140, formée. A cross-formée is a cross small in the centre and widening towards the extremities.
- Foys, 61/170, foes.
- Foysoun, 84/148, nourishment. 'The natural juice or moisture of the grass.'—*Halliwell*.
- Frery, 79/6, friary.
- Fremde, 44/22, a stranger.
- Frontlet, 26, a forehead band.
- Frow, 39/6, fro, from.
- Furnishes, 6, furnaces.
- Fussewis, 99/158, fusils. A fusil in heraldry is an elongated lozenge. See note, p. 104.
- Gase, a gase, 46/61 ; to gaze, or a-gazing.
- Gelee, 90, jelly.
- Gentrice, 102/232, gentry.
- Gerondy, 100/169. Gyronny, covered with gyrons, or divided so as to form several gyrons ; said of an escutcheon. See note, p. 104.
- Geton, 29. 'Getoun, a banner, properly two yards in length.' See p. 29, note.
- Girphinne, 99/163, griffons.
- Gittovnis, 93/10, Getoun, a banner, properly 2 yards in length : p. 29, note.
- Glondes, 100/167 ? (See note, p. 104.)
- Goldy, 96/73, 'Stonne goldy, as thopasis' = gold-coloured stone as the topaz.
- Golpes, 104/5.
- Gordoll, 40/41, girdle.
- Goulis, 96/66, gules ; one of the heraldic colours : red. Goulis ruby, 97/92.
- Graunte chare, 92. See note 2, p. 92.
- Gre, 101/212, degree, rank.
- Greis, 101/210. 'Greis thre,' three orders.
- GreseH, 105/2, a grizzle, a grumbler.
- Gryce, 39/16, a young pig : 'a nantyny gryce,' a Saint Anthony's pig.
- Guidon, 32, a kind of standard. See p. 29, note.
- Gyglot, 45/49, a giddy romping girl.
- Habattes, 33, habits.
- Hady-wist, 42/120, 110/35 = had I wist, that is, 'Had I known,' I wouldn't have done it ; an expression of regret.
- Hafter, 87/41. See note 3, p. 87.
- Hallow, 11, to halloo.
- Harowlde, 8, herald.
- Harrowldrie, 8, heraldry.
- Hatrent, 101/226, hatred.
- Haute grece, 90, Capon of, high fat ; very fat capon.
- Hawe, 84/148, haue.
- Hempen Lane, 106/55, the gallows.
- Heronne-sewis, 99/147, herons.
- Heronsewe, 90, 91, the heron or heronshaw.
- Heroune, 99/144, heron.
- Hepene, hence.
- Hewe, 68/21, hew, chop (as chips will fly into your eye).
- Hewmatis, 100/166. Humettée in heraldry is a term applied to a chevron : a *cross humettée* is one of which the limbs do not extend to the limits of the shield.
- Hoddys, 33, hoods.
- Holbeardes, 5, halberds.
- Horlde, 57/40.
- Hote, 65/18, promise.

- Hothe, 54/81, oath.
- Hurtis, 98/111, hurtes, in heraldry, are roundels azure.
- Hye, 63/225. In hye, quickly.
- I, 95/51, in.
- Iangelynge, 44/22, 66/9, jangling.
- Iett, 106/50, device, fashion.
- Iettyng, 66/9, Jutting, strutting, proud.
- Indenturis, 100/166, indentations. In heraldry there are two sorts distinguished by the largeness of the teeth; the smaller are said to be *indented*; the larger *dancettée*.
- Indultyf, 106/54. Halliwell glosses this word 'Indulgence; luxury:' its meaning clearly is inducement, incitement, which follows naturally from the meaning, 'license.'
- Inginer, 4, engineer.
- Invre, 70/84, inure, accustom, associate.
- Iowe, 80/35, jaw.
- Knawe, 80/40, knave.
- Labelle, 95/44, label; in heraldry a fillet with pendants, or points, usually three. An eldest son differences his arms with a label.
- Lamber, 84/142, lambs.
- Leche, 42/102, a physician.
- Leche dalmayn, 90; Leche damasque, 91; Leche ffloree, 90; Leche lumbarde, 91; Leche maskelyn, 92; Leche rubby, 92. The name of a dish. The term *leche* is applied to those dishes which were served up in slices. See *Prompt. Parv.* and Halliwell, s. v. *leche*.
- Ledis, 101/220, people.
- Leiff, 97/86, leaf (of a book).
- Lene, 85/7, lend.
- Lerid, 65/21, learned.
- Lete lardes, 91. See note 11, p. 91.
- Lewid, 65/21, lewd, ignorant.
- Lifte, 31, left, in opposition to right.
- Linth, 94/30, length.
- Lionne-sewys, 99/147, lioncels; in heraldry a small lion, especially one of several borne in the same coat of arms, is called a lioncel. See note, p. 99.
- Liscenciat, 101/220, licensed, permitted.
- Losingis, 99/158, lozenges: in heraldry a lozenge is a diamond-shaped figure. See note, p. 104.
- Loutyng, 84/155, bowing, stooping.
- Lucyant, xix, bright, shining.
- Lure, 11, to call a hawk or other animal.
- Lyth, 45/38. 'Lith or limb,' a phrase meaning joint or limb, that is, any part of the body.
- Malaparte, 80/37, saucy, bold.
- Male, 84/159, budget, bag, port-manteau.
- Mameny ryall, 91, the name of a dish. See *Babees Book*, p. 53.
- Mansuete, 102/236, gentle.
- Marte, 8, a book fair.
- Mase, 46/62 ? the maze = the greatest news, or wonder. See Halliwell, s. v. *mase*.
- Masklewis, 99/158, mascles. A mascle is a lozenge voided, i. e. a hollow lozenge. See note, p. 104.
- Medid, 106/56, rewarded.
- Mellous, 66/12, to contrast with *meri*, as 'loth' with 'liberal' above it. Medlous, medelus, *Babees Book*, p. 9, 12; meddlesome, troublesome.
- Membrit, 99/162, membered, having a different tint from that of the body;—said of the beak and

- legs of a bird which is not a bird of prey.
- Mene, 48/130, } servants.
Men-eze, 48/125, }
- Merkis, 93/13; 95/54, signs or marks.
- Merl, 95/45, martlet, a bird without feet or beak. A fourth son differences his arms with a martlet.
- Mesaris, 102/234, ? spoilers, ? messers. ? missers (void of).
- Mesures, 108/101, moderations.
- Mewaris, 102/234, movers.
- Militare, 2, military.
- Mold, 100/172, earth, world.
- Molet, 95/45, mullet, i. e. a sparrow. A third son differences his arms with a mullet.
- Mordand, 98/129, mordant.
- Morné, 98/133, said of a lion without teeth, claws, or tail.
- Mosellis, 43/149, morsels.
- Mownter in mantell, 92, the name of an ancient dish. ? What.
- Multiplication, 6. See note, p. 111.
- Musyn, 106/45, Muse, pore over.
- Mwyd, vp mwyd, 83/133, mewed up, confined.
- Mys-chewe, 85/5, come to misfortune.
- Myssey, 47/104, to revile, abuse (*mis-say*).
Al-swa pai sal ilkan other wery,
And *myssay* and sclaundre God allemyghty.
Hampole, P. of C. 9424.
- Nantyny, S. Anthony, 39/16.
- Nemyl, 83/108, nimble, capable, *Halliwell* s. v. *nemel*.
- Nessche, 64/241, soft.
- Nomer, 98/133. See note, p. 103.
- Nonbles, 90, numbles; the entrails of a deer.
- Nones, 107/87, nonce; the present time, or time being.
- Nyse, 69/33, foolish.
- Nyte, 94/33, deny.
In battle ne in tournament
He *nytyde* us never with naye.
Halliwell.
- Odour, 64/236, 96/69, either.
- Oneste, 63/213, honesty.
- Oneste, 70/72, honest.
- Orped, 66/14, bold.
- Ouer-sene, 49/164, overcome, drunk. 'Almost drunk, somewhat *ouerseene*.' Cotgr. quoted by Halliwell.
- Pale, 62/200. 'By pales or by pale.' ? By palace or by fence; or, by palace or by pales, which often form the park fence.
- Pales, 98/113. A pale is a broad, perpendicular stripe in an escutcheon, equally distant from the two edges and occupying one third of it.
- Panis, Panys, 100/177, 181. Pann, cloth. See note, p. 100.
- Pars, 107/81, parts, duties.
- Passand, 98/128, passant; walking; a term applied to any animal on a shield which appears to walk leisurely.
- Pastye, 58/83, pasty.
- Paty, 99/137. A cross patée is a cross small at the centre and widening towards the extremes. See note, p. 104.
- Paust, 32, ? motto.
- Pawlles, 35, palls, cloths of gold.
- Peces, 35, "armyd att all peces" = fully armed.
- Pedigrues, 8, pedigrees.
- Pellett, 99/153, 157. A roundel sable is termed a pellett. See note, p. 104.
- Penselles, 30, 33, small banners.

- Perbend, 98/116, same as bend.
 Per cheveroune, 98/117. *See* Chevron, and note, p. 104.
 Perfess, 98/116. *See* Fess.
 Perl, 96/74, pearl.
 Perpale, 98/114. *See* Pales.
 Perpure, 96/66, purple.
 Persewantis, 101/200, pursuivants.
 Phistiloes, 5, fistulas.
 Pictes, 100/165, ? pikes, *n.*, p. 104. The MS may be read *putes*; if so, Mr H. H. Gibbs would correct it to *puntes*, points; for a *point* is one kind of 'abatement' in arms, and a *Delph* is another.
 Plateis, 98/109. Roundels argent are called plates.
 Plicht, 99/158, placed.
 Poletis, 98/110, pellets; roundels sable are called pellets.
 Pomme, 98/111. Aroundel vert is called a *pomme*.
 Popelers, 91, a kind of bird. *See* *Prompt. Parv.*
 Poudringes, 13, 17, bands of ermine, called also miniver. *See* notes, pp. 13, 28.
 Pretens, 80/29, designing, pretending.
 Principate, 3, principality.
 Proper, 95/65, properly so called. *See* note, p. 96, and p. 103.
 Proportis, 96/67, explains, purports.
 Prow, 106/47.
 Prow, 63/218, honour, advantage.
 Prudence, 80/41, prudent.
 Prys, 85/1, 105/4, estimation, value.
 Pulter, 81/43, poulterer.
 Pusancis, 93/5, puissances.
 Quarterlie, 97/98, quarterly. *See* note 3, p. 97.
 Queme, 67/16, pleasure.
 Querellous, 67/16, querulous.
 Querelour, 66/26, complaint, querulousness.
 Queynt, 107/82, acquaint.
 Queynte, 67/16, quaint, cunning, artful.
 Quhyte, xiii, white.
 Quiche, 95/44, which. "Quiche a labelle" = who (bears) a label.
 Rampand, 98/127, rampant; standing upright on his hind legs, as if attacking a person. Said of an animal.
 Raschit, 94/26, 100/168, erased; torn off, leaving jagged and uneven edges.
 Rawnesse, 2, ignorance, inexperience.
 Reche, 42/100, ? reach, obtain.
 Regalli, 66/27, for *regalty*, royalty, a kingdom; that over which one has the rule.
 Regardand, 98/130, regardant; looking behind or backward.
 Regle, 99/142. *Ragulée*: a cross *ragulée* is a cross with jagged edges.
 Rehete, 62/198, punishment, or blame.
 Reue, 85/4, reeve.
 Revestre, 35, vestry.
 Ring, 101/214, kingdom.
 Roages, 7, rogues. *See* note, p. 111.
 Rondis, 97/107, roundels. *See* note 5, p. 97.
 Roo, 92, *roe*.
 Rosey, 92, the name of a confection, composed chiefly of milk, dates, spices, &c.—*Halliwell*. Cp. 'un rosé, lait lardé et croutes de lait,' *Le Ménagier de Paris*, ii. 95; 'un rosé de lapereaulx et d'oiselets, bourrées à la sausse chaude,' *ib.* p. 97, &c. (See the Index to *Le Mén.*)

Rownyng, 84/155, whispering.

Rysshewes, 92. See note 6, p. 92. In *Lib. Cure Coc.*, p. 39, we find *rissheus*.

Sable, 96/66, black. 'Sable, diamont of det,' p. 96/74.

Saliant, 98/128, salient, represented in a leaping position.

Salt-saler, 60/148, salt-cellar.

Sanctes, 33, saints.

Sarsile, 99/141 ?sarceled, i. e. cut through the middle. 'A *cross cercelée* is a cross which, opening at the end, turns round both ways, like a ram's horn.'—*Bailey*.

Sclake, 45/39, slake, cool.

Scrooging, xi, crowding, squeezing.

Seand, 98/129, sejant, or sitting; a term applied to a lion or other animal sitting like a cat.

Seely, 11, simple, humble.

Seir, 95/51, several.

Sekatoures, 85/9, executors.

Semaka, 90. See p. xvi and p. 90, note 9.

Semaka fryez, 90. See note 9, p. 90, also p. xvi.

Sens, 33, to cense.

Sewer, 17, 25, the officer of the house who set and removed dishes, tasted them, etc.

Sic, 97/96. Query, the same as *fess*. See note 1, p. 97, and note, p. 103.

Sight, 67/18, to sigh.

Signet, 92, cygnet.

Sigruns, 84/140, a wolf.

"Quod the vox: 'Wo is now there? Iche wene hit is *Sigrim* that ich here.' 'That is soth, the wolf sede, Ac wat art thou, so God the rede.'" *Vox and Wolf*, ed. Hazlitt.

Singlare, 100/190, singular, uncommon; 'precyus singlare' = singularly precious.

Sirculey, 16. Qu. a coronet. 'Cercle in heraldry signifies within a circle, or *diadem*.'—*Bailey*.

Sittes, 106/46, it sits to you = it pertains to you.

Skynner, 107/78, a dealer in skins.

Sleyghty, 83/138, sly.

Slope, 24, 28, 36, 'a morning cassock for ladies or gentlemen, not open before,' p. 28.

Slyued, 25. 'The term (sliven) was often applied to dress. Carr has *sliving*, having the brim or edge turned down.'—*Halliwell*. *Slue*, *disrumpere*.—Levins, 152.

Sogettis, 66/28, subjects.

Spado, 81/47, a castrated animal, an impotent person.

Speris, 94/16, sees, or inquires. To other londys wylle y *spere*, More of awnturs for to here.

Halliwell.

Spreynte, 80/30, sprinkled.

Spyre, 63/217, to inquire, ask.

Statant, 98/127. A lion *statant* is a lion standing in profile and looking before him.

State, yn a state, 89; in state, or in royal state.

Sted, 86/10, placed. 'I am stedful heavily' = I am painfully placed or situated.

Sted, 100/170, stand, consist.

Sternis, 94/22, stars.

Stryte, 49/148. Courne be stryte = ? Corn be *strait*, where strait would mean *scarce*.

Styburne, 82/98, stubborn.

Sucyllye, 99/142. See note, p. 104.

Surcourt, 16. A surcoat.

Sybbe, 44/22, a relative.

Ta, 61/171, to.

Tacches, 66/10, dispositions, habits. Beware of knaves' habits.

- Talewise, 67/19, 109/8, wise in tales.
- Tayllours, 107/73, tailors.
- Tent, 95/45, taken notice, or observe. *Observe*, the fourth is a martlet.
- Tente, 58/66, take heed.
- Tergat, 7.
- The, 56/13, thrive, prosper.
- þer-on, 58/62, therein.
- Thofe, 61/169, though.
- Thopasis, 96/73, topazes.
- To, 64/250, 82/101, till.
- To-gid, 97/101, together.
- Tonne, 98/119, the one.
- Tortell, 99/157, tortile, twisted, round. See note, p. 104.
- Tortes, 98/110, 99/157, tarteaux, roundels gules are termed tarteaux.
- Thour and Thorn, 20. See note 3, p. 20.
- Throw, 106/45. Time.
- Tovny, 96/77, tawny, orange colour.
- Toyllous, 67/19, laborious.
- Trapper, 26, trappings.
- Trauerse, 17. ? A moveable screen. See note 4, p. 17.
- Trayer, 27. ? dresser.
- Valance, 30, 33.
- Verraunce, 86/13, variance, variation.
- Verray, 99/144. Enurné. See note, p. 104.
- Vert, 96/66, one of the heraldic colours; green. 'Vert emeraut,' 96/76, = green, emerald.
- Vmbe-set, 87/23, surrounded, overwhelmed.
- Vmdois, 99/149. ? Um-do = do, or set round; support.
- Vn-Abulle, 57/49, enable.
- Vnkothe, 43/156, unknown.
- Walet, 84/166, wallet.
- Waryn, 83/109, warren.
- Wate, 105/1, know.
- Wer, 58/62, ware, careful, aware.
- Were, 106/55, beware; let them beware.
- Werely, 97/94. 'Werely weidis' = ? worldly garments.
- Werly, 95/54, worldly.
- Werr, 100/177. *Vair*, which is formed by a number of small bells, or shields, of one tincture, arranged in horizontal lines, in such a manner that those in the upper line are opposite to others, of another tincture, below.
- Wesage, 81/65, visage.
- Wnproper, 96/67, improper.
- Women, satires on, 12.
- Worth, 86/11, become, 'worth of' = happen to, befall, become of.
- Wowed, 88/16, wooed.
- Wreche, 42/104, wrath, anger. 'Wyne his wreche' = overcome his anger. And covere me atte that dredful day Til that thy *wreche* be y-passed away.—*Halliwell*.
- Wyage 83/117, voyage, journey.
- Wyndows, 98/111, wounds. See note 5, p. 98, and note, p. 104.
- Wysage, 80/37, visage.
- Yard, 89. A wand.
- Ydell-schype, 47/113, idleness.
- Ye, 105/7, eye.
- Yift, 88/3, gift, bribery.
- Yewythe, 80/27, giveth.
- þerne, 52/7, yarn. 'For yarn that is evil spun Evil it comes out at the last.'

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Queene Elizabethes achademy a booke of precedence, the ordering of a
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Maxims, Lydgate's Order of fools, a poem on heraldry, Occleve on lord's
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